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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President

Frank J. Boyer, Secretary-Treasurer

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STORIES OF GREAT CONVENTIONS—A news feature of great interest will be the Stories of Great Conventions, for which we have arranged that a representative of THE CHRISTIAN WORK will attend the various conventions of the churches and the missionary meetings.

THE CHRISTIAN WORK

70 Fifth Avenue, NEW YORK

The Bible League of North America



HE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*

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the last
year we've
been asked**

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THE BIBLE CHAMPION

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Volume 27

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Nos. 8 and 9

The Arena

Has Evolution Overthrown the Bible?

BY HERBERT BOOTH SMITH, D.D., LOS ANGELES, CALIFORNIA



PROFESSOR VIRCHOW, when a little boy, lay awake one night trying to figure out who made God. He tells us that a thread of seriousness ran through his play and many a sleepless night of his childhood had been fretted by the question, Who made God? Asked why he believed in the devil, Evangelist Sunday said it was because he had done business with him. So, if one had asked Moses why he believed in God, he would likely have replied, "Because He has spoken to me." At any rate, the Book of Genesis assumes the existence of God without any thought of demonstrating His being; it also assumes that upon certain occasions this Being performed creative work. Three times in the first chapter of Genesis a certain Hebrew word is used which implies creation of a special kind: "God created the heaven and the earth. God created every living creature. God created man."

My subject has been bequeathed to me by the Nineteenth Century, in the middle of which certain theories of the origin of man were proposed which seemed at first to invalidate the Biblical account. Great consternation reigned in churches and pulpits. The curious thing is that many Christians surrendered their faith, *en masse*, without waiting to look into what it was all about.

Dr. Charles Wood has reminded us of the prophecy that "a large part of the work of the Twentieth Century will be to take out of the waste-paper basket what the Nineteenth Century, with inconsiderate precipitation, threw away." If the Nineteenth Century was destructive, let the Twentieth be constructive. I would rather be an architect than an anarchist any day. I would rather be cement than dynamite. The Nineteenth Century threw away the Roman kings; the Twentieth Century put them back. The Nineteenth Century christened Herodotus the "father of lies;" the Twentieth baptized him again as the "father of history." The Gospels and Epistles have been put back to the First Century where they belong. Moses, even, has been given a new lease of life. The last century removed God so far in space that many lost Him entirely; the new day has brought Him back.

So while the Nineteenth Century talked about Spencer's or Darwin's type of Evolution, the Twentieth Century talks about Bergson's "Creative Evolution." Fashions change, even in philosophy, and Bergson is as much idolized today as Darwin was 50 years ago. Bergson's great word is "Creative Evolution," in which he sees the Creator at work within His world rather than banished to the suburb erected by the Deism of the Eighteenth Century.

Even Darwinism claims to be compatible with Scripture and with Christianity. In the life of Tennyson, by his son, there is an item from Mrs. Tennyson's diary as follows: "Mr. Darwin called and seemed very kindly and agreeable; Alfred said to him: 'Your theory of evolution does not make against Christianity?' and Darwin answered, 'No, certainly not.'" Sir Robert Anderson has told us that a friend of his was much with Darwin during his last illness and he testifies that Darwin expressed the greatest reverence for the Scriptures and bore testimony to their value. When Darwin published his "Origin of Species," in 1859, he explained at the close of his book that he saw no reason why this theory should be considered subversive of religion, and, after a long

controversy, his theological opponents have very largely reached the same conclusion. Such statements might be multiplied.

We must keep clearly in mind that Darwinism is a very different thing from Evolution. Many young college people are all at sea as to what they believe. They accept teachings at variance with father's and mother's faith and conclude the old people are out of date and they alone abreast of affairs. Their professors did not tell them that scientists are as much at sea as they are. These young folks ought to be told that Darwinism has been a fad which appears to have had its day. Here is what Karl von Hartmann wrote:

"In the sixties of the past century, the opposition of the older group of savants to the Darwinian hypothesis was still supreme. In the 70's the new idea began to gain ground rapidly in all cultured countries. In the 80's Darwin's influence was still at its height and exercised an almost absolute control over technical research. In the 90's for the first time, a few timid expressions of doubt and opposition were heard, and these gradually swelled into a great chorus of voices, aiming at the overthrow of the Darwinian theory. In the first decade of the Twentieth Century it has become apparent that the days of Darwinism are numbered."

A famous French physiologist, de Cyon, says that the predicted decline, made thirty years ago, of Darwinism, is now an accomplished fact. It is at least true that science no longer speaks the language of Darwin, such as "natural selection," "struggle for existence," "missing link" and so on. Every modification of the theory since Darwin's time has come closer to the orthodox conception of the universe; and a few years ago, Prof. Bateman, the President of the British Association for the Advancement of Science, in his annual address, propounded a theory quite at variance with Darwin's, which makes more room for a Creator than the theory had allowed before. Darwin's Theory may be briefly summarized in four simple statements:

a. *The Law of Heredity.* This means that like begets like; or in other words, the offspring is like the parent.

b. *The Law of Variation.* This means that the offspring always differs more or less from its progenitor. The difference may be for the better or the worse, but at any rate, a difference.

c. *The Struggle for Existence.* Plants and animals increase in number so fast (geometrical ratio) that they tend to outrun the means of support, and thus gives rise to a struggle for existence.

d. *The Survival of the Fittest or Natural Selection.* Since there is a struggle for existence, only those who are best adapted to succeed can win out. Thus Nature blindly weeds out the weaklings and allows only the fittest to survive. Life becomes one great battlefield in which the victory is given to the stronger, while the weakling falls to rise no more.

Darwinism is a special Theory of Development. But it must not be confounded with Evolution. A simple workable definition of Evolution is the "theory that the several species of plants and animals on the globe were not created in their present forms, but have all been evolved by modifications of structure from cruder forms under change of environment." Evolution simply says that present day species have been evolved in some way. Darwin says they have been evolved in one certain way and in no other. It is perfectly possible, therefore, for one to say, I believe in the general idea of development, but not in Darwin's program. Hence one can be an evolutionist without being a Darwinian, just as one can be a Christian without being a Presbyterian.

2. *There is a distinction between general Evolution and theistic Evolution. What place has Evolution for God?* God is in some people's way. They feel by strict economy they can get along without Him altogether. One astronomer said he had gazed all over the heavens through his telescope, but amid the stars he could never find God. So it is with a certain type of Evolutionist: give him a germ or a starting point somewhere and evolution will do the rest. Materialism says matter contains the promise and potency of all kinds of life, while Theism says God is the author of life. So there are two kinds of Evolution, if you please, Materialistic Evolution and Theistic Evolution.

Lord Kelvin, one of the greatest scientists of his day, did not let Science steal away his God. "Science," he declared, "positively affirms creative power."

When Kelvin demanded a place for God a great crowd opposed him. "Why," they said, "the acknowledgment even of a directive force in effect wipes out the whole position won for us by Darwin." Herbert Spencer was of this school. He apparently had a prejudice against the name of "God." He taught that every change is due to motion, and back of motion is the power which caused it. But what that power is, Spencer could not tell. He called it force, but, as Sir Robert Anderson said, he might as well have called it Jupiter or Baal. The Christian prefers to call that power God.

My point, then, is this: There is a kind of Evolution which the most devout Christian can accept. He can say something like this: "Well, Evolution is only a method and not an agent. Now, it may be that after God puts His hand down into the stream of things at certain necessary points, that nature's law of development will do the rest. We know God always economises on the supernatural and the unusual. He is always anxious for the laws of the natural world to do all they can. Hence I believe that Evolution is simply, as someone has said, 'the will of God at His creative work' and believing this, I am content to see nature unroll and evolve according to His plan and will from the beginning." We quote from Joseph Cook's "Biology:"

"Of the theistic form of the doctrine of evolution there are theoretically three varieties: (1) That which limits the supernatural action to the creation of a few primordial cells. (2) That which makes divine action in the origination of species chiefly indirect or through the agency of natural causes, and yet sometimes direct, or through special creation. (3) That which makes God immanent in all natural law and regards every result of cosmic forces as the outcome of the present divine action."

Many think that Christian thinkers will ultimately rest in this third position emphasizing the immanence of God in His world rather than the transcendence of God over His world, so stressed in the old theology. When Henry Drummond came to close up his great book on "The Ascent of Man," he said,

"There is only one theory of the Method of Creation in the field and that is Evolution; but there is only one theory of origins in the field and that is Creation. Instead of abolishing a creative Hand, Evolution demands it. Instead of being opposed to creation, all theories of Evolution begin by assuming it."

Here was a devout Evolutionist who, instead of discarding God from his scheme of things, realized that a bigger God was demanded than he had ever supposed before. Ah, no, Evolution can't do God's work without Him. Evolution must be a servant of God. He is still on the throne of the Universe. All the theories of the last 75 years have failed to move Him and He will still be there "when the sun grows cold and the leaves of the judgment book unfold."

3. *We now come to the most important question: What are the gaps which demand God and which have never been bridged without Him?*

There are several ways of crossing a stream. If it is very small, step across it. If it is a little larger, wade across it. And if it is too large to wade, cross it on a bridge. Now, there are three great chasms or gaps which the most ardent Evolutionist can't get over without a bridge. These three gaps are clearly pointed out for us in the first chapter of Genesis, by three Hebrew verbs which mean to create or cut up. The other verbs used in this chapter refer to the forming of new combinations out of substances already created. But these three verbs mean the creation of a new product different from all that preceded it. The gaps referred to are the origin of Matter, the origin of Life, and the origin of Man. Out of Chaos there came organized Matter. Evolution has never explained that step aside from a creative Intelligence. Out of organic matter there came living matter; another gap—the chasm between dead and living things. Finally, out of living matter there came conscious matter or Personality, which we call Man. Science has tried mighty hard to step or wade or swim across, but she has always had to use some sort of a bridge. The name of that bridge the Book of Genesis calls God.

One Theory, called Atheism, says we need no bridges at all: God never even created matter. A second theory is Materialism, which admits one bridge, and says God, perhaps, did create matter, but after that Matter did all the rest. A third story is Darwinism, which admits that God was probably necessary at

the first two gaps; God created matter and life; but after life was created, man was evolved from the lower animals. Therefore Darwinism is concerned only with the third bridge, but Evolution with all three. Surveying these three gaps we learn:

(1) the Origin of Matter: "God created the heaven and the earth."

William J. Bryan as a young man was at one time much confused by the different theories of the creation of the world. But he tells us, in "The Prince of Peace," that after looking into them all he found they all assumed something to begin with. The Nebular Hypothesis assumed two things, matter and force, and these, acting on one another, created a world. But where did matter come from? There have been three other hypotheses, since the Nebular, but nobody knows. These are all learned guesses—nothing more. The ancient Greeks worried considerably over this problem. Homer thought Ocean was the source of the world, and Hesiod thought it was Chaos. Anaximenes said it was air and Heraclitus said Fire. Parmenides suggested Love, and Anaxagoras said Mind. One says one thing, and one another. Why should not the Christian suggest God? This hypothesis is at least as reasonable as any of the others. They all must assume something, just as the Bible, in its first verse, assumes the existence of God.

Here is the problem: the world began somehow; what started it? If you say it started from a mass of chaos, which had a whirling motion, and which flung off rings of matter which became planets, one of which became our world, then I ask, who made chaos, and who gave it the rotary motion? Tyndall was right when he said "The evolution hypothesis does not solve—it does not profess to solve—the ultimate mystery of this universe." It leaves that mystery untouched. At bottom it does no more than "transpose the conception of life's origin to an indefinitely distant past." Even granting the nebula and its potential life, the question, "Whence came they? would still remain to baffle and bewilder us." Certainly so. This was an honest admission of Tyndall's.

Even Herbert Spencer, the most conspicuous of modern agnostics, insisted that the force behind matter is not self-existent; that it did not set itself in motion; that it was caused, and back of all was the unknowable cause. He says science is compelled, in the last analysis, to recognize an inscrutable existence, and this "inscrutable existence stands toward our general conception of things in substantially the same relation as the creative power asserted by theology." Even more strongly did the philosopher Fiske state the case when he said "The presence of God is the one all-pervading fact of life, from which there is no escape." The same view was held by Lamarck, the first modern scientist to adopt a theory of development. His book, "Philosophic Zoology," was published a full half century before Darwin's, and he distinctly admitted the existence of God, to whom he referred the existence of the matter of which the universe is composed. He taught that after God had created matter with all its properties, he did nothing more. Tyndall and Spencer and Fiske and Lamarck all agree in the necessity for a Creator to act as the "First Mover." We can still, then, believe the first verse of Genesis at least—unless we are rank atheists and there are not very many such—that in the beginning, whenever that was, God created the heavens and the earth.

(2) The Origin of Life: "God Created Every Living Creature."

On the third day land and sea separated and plant life appears. On the fourth day the sun, moon and stars become visible—that was the real birthday of light as we know it. Up to the fifth day there is not a living creature anywhere—a sombre world; no birds in the trees, no cattle in the fields, no fish in the seas! On the fifth day, according to Genesis, occurred the second great creative act which we know as the Origin of Life. God called forth the inhabitants of the animal world and gave each one a comfortable and suitable home. He said, "Come, for all things are now ready," and they came in response to His call.

Now let's see what Evolution says about this. Perhaps Genesis is out of date, and Moses was mistaken! For some 250 years the scientific world has been rent with discussions about the origin of life. Two great schools have defended exactly opposite views. One is that matter can spontaneously gen-

erate life, and the other is that life can come only from pre-existing life. Some thirty to forty years ago Dr. Bastian revived the doctrine of Spontaneous Generation, making a series of elaborate experiments somewhat after the following fashion: Glass vessels were $\frac{3}{4}$ filled with infusions of hay, or any other organic matter, which is boiled to kill all germ life, and hermetically sealed to exclude the outer air. The air inside, having been exposed to the boiling temperature for many hours, was supposed to be likewise dead, so that any life which might subsequently appear was regarded as having sprung into being of itself. In these experiments, life did appear in myriad quantity. In other words, Abiogenesis seemed to be an established fact. I describe this experiment minutely, because the consequences are so apparent. If grass or hay can originate the life of the tiniest insect that moves, then the chasm between matter and life is bridged and no creative act of God is necessary, and materialistic evolution is vindicated, and Genesis discredited. No wonder that a certain school of thinkers hailed Bastian's book with delight. ("The Beginning of Life.") Haeckel was proven to be a seer, for he had said that life appeared "by a fortuitous concourse of atoms some time in the history of a cooling planet." If birds can come from flowers and grasses, no need of God to teach them how to sing. So it seemed.

But Prof. Tyndall and Mr. Ballinger challenged Mr. Bastian's theory and killed it absolutely. Tyndall repeated Bastian's experiment but took the precaution to make sure there were no germs of life left in the hay from the previous state and no germs in the air of the glass. So he got an atmosphere that was perfectly germless, by using the high test of optical purity, with the result that not a vestige of life appeared. He varied the experiments every way, but matter in the germless air never yielded life. Dallinger discovered another secret: that many of the lowest animals were almost like asbestos, almost fireproof. They refused to be burned out. They could stand more heat than Bastian applied and still live. These experiments practically closed the case. This means, in the words of Henry Drummond:

"That the passage from the mineral world to the animal world is hermetically sealed on the mineral side. Barriers have been erected there which have never been crossed. Some mysterious law, some alert policeman, seems to guard the gate of the Temple of Life. The door can be unlocked only on the higher side. The only way the mineral can get up into the animal world is for the animal to stoop down and lift it up; it can never climb up of itself. At the point where these two worlds meet stands God and He is found to be not a convenience but a necessity in the passage from the one to the other."

Prof. Huxley, in his article on Biology, in the *Encyclopedia Britannica* (1876), writes as follows: "If the hypothesis of evolution is true, living matter must have arisen not from living matter, for by the hypothesis, the condition of the globe was at one time such that living matter could not have existed in it, etc. . . . The properties of living matter distinguish it absolutely from all other kinds of things; and the present state of knowledge furnishes us with no link between the living and the not living."

That was the honest confession of a scientist 45 years ago. Has the half-century supplied the missing link? Not at all. Nobody yet has been able to transpose a diamond into a bluejay, or an American Beauty rose into a robin red-breast. Chemists in their laboratories have been able to imitate the exact composition of protoplasm, but they can not make it live.

Principal Dawson said, "This theory of evolution will be regarded by the next age as one of the most mysterious of illusions."

Professor Tyndall, author of the experiments mentioned above, said: "Every attempt made in our day to generate life, independently of antecedent life, has utterly broken down."

Lord Kelvin said to the British Association in Edinburgh, in 1871, "I am ready to accept as an article of faith in science, valid for all time and in all space, that life is produced by life, and only by life."

These are strong words and, mind you, they are the assertions not of theologians, but of eminent scientists. Mr. Huxley candidly admitted his entire ignorance as to how living matter originated; but said if he was given living matter, endowed with certain powers, and certain tendencies, he could accept Darwin's theories. Charles Darwin himself declared that the "birth both of the species and of the individual are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance." Thus we have

seen that by the experiments of specialists and the assertions of scientists, the theory of Evolution has failed to overthrow, but has rather succeeded in confirming, the simple word of Scripture which tells us that the Creator was necessary to swing open the gate of life and fill the Earth with those wonderful creatures of field, and wood, and sea, and air, over which man was given dominion in the early dawn of time.

(3) The Origin of Man: "God said, Let us make man in our image." "So God created man in His own image."

The sixth day of that creation week was different from all the other days that preceded it. On all the other days, God sits upon his throne and utters His impersonal commands. His imperative word is "Let there be." But on the sixth day He seems to bend from His throne to a task of love: "Let us make man in our image and after our likeness." Now God is going to make something like Himself. Wonderful thought! The little boy who said "God can't be everywhere, so He made mothers" was a good theologian. It is equally true to say: "God can't be everywhere so He made men." He made men to be His vicegerent, His representative on earth. We get the impression, as we read the first chapter of Scripture, that man is somebody unusual. God seems to have thought so too. Were God and Moses both mistaken? Has this wonderful creature been evolved by tedious processes from the beasts of the field? Was man ground out by the machinery of the years, or is he a ready made product, a specialty of the sixth day?

You who have read the Greek and Latin classics will remember the ancient heathen theory: certain of the ancients claimed to be "*terrigena*" i. e. "earth-born." The earth was supposed to be pregnant with the germs of all living organisms and under favorable circumstances these were quickened into life. Certain of the old sculptors represent man as emerging full grown from the field or forest. Is it not strange that certain forms of modern philosophy have reverted to this outworn doctrine of primitive man? When we object that the earth no longer produces men and animals spontaneously, the answer is made that many things happened formerly which do not occur today. But, we ask, how could an infant survive without a mother's care? And the answer is made that the child is supposed to have floated in the ocean of its birth, enveloped in a covering, until it reached the development of a child two years old.

Let us turn away for a moment, from Scripture and Mythology to see what the Scientists say. Mr. Darwin very candidly admits that if one species is derived by slow gradations from another, it would be natural to expect the intermediate steps or connecting links to be everywhere visible. He acknowledges that during the whole of the historical period such links are not found, and species have remained unchanged. They are precisely today what they were thousands of years ago. This is the great objection which materialistic Evolution can not answer. Dr. Judson D. Burns, in his strong attack on Darwinism, flung this question in its face, years ago, in his book, "What is Man?" He defies the followers of Darwin to prove the existence on this planet, in any period of its history, of those transitional forms without which man could not have evolved from a lower state. They can't do it. Geology is on the side of Genesis: rocks always tell the truth. The rocks which contain the fossil remains of animals dead and gone: what do they say? They say that the general species are just as distinct in the fossil form as the living animals are today. Where are all these man-apes and fish-men and halfway creatures? They are conspicuous by their absence.

The third and last big gap is the chasm between brutes and man. Mark the difference between man on this side of the river and brutes on the other. It is not merely the difference in man's body—oh, no. We grant that if it was only man's physical body that needed explaining, we can see a certain similarity between him and the ape. But you must explain man the artist, man the poet, man the worshipper of God. Renan said, "As soon as man became distinct from the animal he became religious." But that does not explain him. What made him religious? Horses do not go to church except when they are driven. Monkeys have no categorical imperative. Parrots are not burdened with a conscience.

Cows are not amenable to the moral law. Race horses cannot be arrested for speeding!

Listen to the Frenchman's admission: Mr. Le Conte says, "From the psychological point of view it is simply impossible to exaggerate the evidences of the gap that separates man from even the highest animals." "An enormous gulf, a divergence practically infinite" is the way Huxley describes the river, the ocean of separation. Indeed it is an ocean rather than a river, for a river separates countries or states, while an ocean separates continents and the continent of mankind, the Human race, is indeed far removed from the Continent of Ape-land and Tiger-jungle. Tyndall joins the same chorus. In a famous sentence he asserts that the chasm between the two classes of facts (i. e. those of matter and those of consciousness) remains intellectually impassable.

It looks to me as though Genesis may still be read awhile longer. Moses was either cultured far beyond his age, or else his hand was guided by the mighty hand of God when He wrote. You need not accept my theory of inspiration, but give me some better explanation of it, if you can. Dear old Book of our fathers and mothers, discredited (?) so many times, and yet lives on! Grand old Story of the Creation—I believe it's true. God's resignation has not been sent in yet. Wise philosophers have invited Him out; have shown Him how He was not necessary; and yet, a wiser day has called Him back to His throne. The three ocean-gaps can never be crossed except as the Red Sea was crossed by the Children of Israel, namely, with God leading on before. We still believe in God—ay, believing in Him more strongly than ever before!

Evidences of a Flood in Asia and on other Continents

BY PROF. HERBERT W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS

Seventh paper of a series showing that a world flood is a scientific necessity, if various geological and other problems are to be met.



SOME parts of the world have been studied with care and painstaking detail. Other parts have been neglected. Density of population and the accumulation of learning usually determine such matters, and some portions of the earth's surface, being inaccessible, comparatively speaking, to students of geology, have received scant attention except in a general way. There are extensive formations, for example, in Southwestern Asia, which are probably diluvial; but their nature and cause are but imperfectly understood, because the difficulty of making a minute study of the region has kept scholars away from it.

In particular it is known that great beds of gravel and sand lie along the banks of the Euphrates; but their origin is still in question, as is that of various blocks of a similar sort here and there in Mesopotamia itself. They look like flood products, and such they probably are, though it may be well to suspend judgment until they can be studied with due care and minuteness. Rivers make such deposits at times, and other causes in combination may account for them in some places. It is a question of location and watershed and changing drainage, as well as of a temporary flood, and for this reason care must be exercised in determining the status of any given formation of that type.

Siberia also offers difficulties to the geologist; but it lacks the fearful heat of Mesopotamia, and its conditions are better understood in consequence. Sir Henry Howorth, having studied conditions there, showed conclusively, according to good judges, that Northern Siberia was once devastated by a great flood, which destroyed its elephants, rhinoceri, and other animals, and then piled up their bones in countless myriads on the barren wastes of the New Siberian Islands. It must have occurred since man appeared, according to the indications found, and the cause assumed was the sudden drainage of a great inland sea which once covered Central Asia.

As both the sea and the accumulations of bones can be satisfactorily accounted for by the Deluge, it is hardly necessary to assume that there is need of explaining the one with the help of the other. No doubt remains of the existence of

the sea, and the bones speak for themselves. Both conditions fit into what is known of phenomena in Europe, and both point in the same general direction. Moreover, if the sea caused the local flood postulated, a cause must be found for an independent earth-tipping, because no ordinary break in the enclosing walls of the sea will account for the facts.

The rush must have been of vast extent, and it must have involved a stupendous amount of water. In short, the whole sea must have been emptied at once. That supposition, however, does not remove all the difficulty, because the lay of the land is such, as the topography of the region plainly shows, that the sea could not help spreading laterally to such an extent that its force would be spent before it finally reached the new Siberian Islands in the Arctic regions. That fact is so patent that it hardly needs exploitation. The inland-sea theory is accordingly inadequate.

Nothing short of a series of great tidal waves sent inland from the ocean with steadily increasing force until everything was flooded will suffice to account for the conditions found, and those waves, be it noted, must have included not only the waters upheaved by convulsions in the Pacific but also those of a similar sort from the Atlantic. Meeting at some point in Siberia, the two advancing walls of water would unite in a common flood that would rush northward and spend itself within the Arctic Circle. A little study of the map, especially of land levels, will make this clear; for waves from the Atlantic must have spread in all directions, and they would thus pass North Cape and rush onward in the Arctic Circle more readily than the waters from the Pacific, which had to surmount the plateaus of Eastern Siberia, with their fringe of mountains.

These plateaus themselves are something like a thousand feet above sea level at the present day and were doubtless relatively higher then. They made a formidable barrier that had to be surmounted. The first waves coming by way of the Okhotsk Sea would be turned back; but ultimately the "head" would be sufficient to pass over the obstruction and go onward. China's inland sea would be left by those same oncoming waves, which would spread over all the land that could be reached by the tidal convulsion. Where the water could not run off readily, it simply had to remain until it could be drained off or evaporated.

As the sea mentioned was of necessity relatively shallow, it could hardly have supplied sufficient water to flood Siberia in the manner indicated. Moreover, the chances are that it would be drained to the northwest into the great low plain of Western Siberia as well as to the north toward the islands mentioned, and before it could reach them it had to traverse a broad stretch of low-lying land as well as a portion of the Arctic Ocean. Nothing short of a convulsion could send its waters on such an errand as that required, and the convulsion would need to be of the made-to-order variety. No evidence of such a disturbance has yet appeared, and none is likely to appear in the future.

It need hardly be said that conditions in Asia present a difficult problem to the geologist. To meet it, Prof. G. F. Wright, accompanied by his son, made an extensive zigzag journey across that continent in 1900. He found no evidence of such glaciation as that which Europe must have experienced, and little or no evidence of any at all south of the fifty-sixth parallel. On the other hand, he did find unmistakable evidence of what appeared to have been an extensive depression of this area, amounting in the aggregate to two thousand feet or more. This evidence is instructive, though it may seem a trifle confusing.

All Northern China is covered with loess. The deposit is of vast extent and exceedingly thick. The rivers are steadily carrying it seaward, and it can be seen in the waters forty miles from land. In two thousand years the silt of the tiny river flowing by Tientsin has changed it from a seaport to a city thirty miles inland. Larger rivers have done even better than that. They have obtained their materials from the inland loess, which covers highlands as well as lowlands and is over a thousand feet thick in some places.

It is found from two to three thousand feet above sea level in some instances, and there appears to be clear evidence that the waters of the Arctic Ocean, coming in over the plain that now stretches northward for some two thousand miles to the sea, once washed the sides of the mountains bordering Northern China

at a level now three thousand feet above the sea. Something of a similar sort is needed to account for the distribution of the loess in such vast quantities.

The loess is there and it must be accounted for. It also appears in Armenia, in Northern Persia, and in Transcaucasia, the last of which lies west of the Caspian Sea. If it is volcanic mud, as some believe with much reason, then nothing short of a world convulsion accompanied by a flood can be postulated in the premises. Such a cataclysm would suffice, and its mud-laden waters would do the work required. They would silt up everything which they covered, and the amount would depend upon local conditions. The less commotion there was the greater would be the deposit, and North China, with its fringe of mountains on every side,—its domains include Mongolia and Manchuria,—would offer ideal conditions for the deposit of loess. This can be seen by studying the map again.

The upheaval of the ocean beds could not take place without releasing enormous quantities of volcanic mud. That point is practically self-evident. The tidal waves would therefore be surcharged with it as they went inland. It would tend to settle the moment the waters began to be at all stable, and where they came to a standstill it would be precipitated in great quantities. Within the mountain barriers of North China ideal conditions, as suggested, would thus be found for a rapid and extensive deposit of the mud in solution, because the commotion would be reduced to a minimum as soon as the mountain barrier was passed, and long before the waters could be drained off they would have had opportunity to rid themselves of all their silt.

Here, then, is the explanation of the loess in North China. It got all that the flood waters had to give, and it retained all that it got. When the waters subsided elsewhere, they still persisted in North China. Subsiding, they carried off a large part of the mud in their retreat from other lands; but they left all they had brought to North China, because they had to be drained off rather than subside. That gave the silt a chance to settle, and settle it did as the loess now testifies. The inland sea persisted for ages; but it has now practically disappeared leaving behind only traces of its presence.

Another curious thing, taken as an evidence of subsidence, is the fact that arctic seals are found in Lake Baikal. They are likewise found in the Caspian Sea. So slight have been the changes in the animals that they must have acquired a habitat in the temperate zone in these two isolated cases within recent geological times. Direct connection with the sea is therefore postulated, and in a way the postulation is correct. There was such connection for a time under flood conditions; but the time must have been extremely brief, unless the ultimate ocean level was of sufficient height to continue it.

For Lake Baikal this is impossible, because the raised beaches of the world indicate an addition of only about two hundred and fifty feet to the sea level of our day. For the Caspian it is not only possible but highly probable, since much of Russia is low-lying and the sea itself is now below sea level. Only accurate surveys can decide exactly how the matter stands; for without them it cannot be known for certain just how much of an intervening height of land now cuts off all possible connection. There appears to have been one through the Tobol River, via Siberia; but, at best, it was of small account, and the seals were not able to retreat northward by its assistance. Their presence shows that.

The freshness of Lake Baikal and the Caspian should be mentioned. The former has an outlet for its more than twelve thousand square miles of water, the depth of which approximates for-fifths of a mile, so that constant accretions of fresh water through the ages must have carried off to the sea most of its original saltiness. Many lakes or beds of former lakes yield salt in the region involved, and salt is common in the desert of Gobi, which the Chinese call Hah-Hai or Dry Sea, referring to its past history. A huge lake or marsh called Lob-Nor is about all that now remains of the inland sea. It has less than twenty feet of water and reeds overtop it to an equal distance. The region is wild and utterly desolate, and it may well have been in early times the bottom of a great inland sea, the waters of which were salt. The silt is gone. The wind has blown it away, and a wind-storm now stirs up the sand and moves it about in clouds. Desiccation has done its work.

The notion that arctic seals would migrate southward to the Caspian is too improbable to be considered. Their presence there is due to some other cause. Flood reaction from the north, bearing with it vast areas of ice on which seals had gathered and not been able to escape because of the tumult in the waters, will explain matters far more satisfactorily; for the transported ice would ultimately be stranded before it had had time to melt, and seals would be stranded with it. As the currents in the subsiding waters would be influenced more or less by the submerged water courses, which would serve as channels, the ice would be likely to land on the borders of a stream or on the shores of a lake. Once in the Caspian or in Lake Baikal, seals would survive. They might easily perish in smaller bodies of water.

That the flood placed them there is made the more probable from the fact that certain lakes in Northern Idaho, in Kootenai County, are said to have been stocked ages ago in some fashion with white sturgeon. There are different varieties of sturgeon, and some of them are landlocked in both North America and Asia. Others dwell in the sea but ascend rivers to spawn. If that was a common trait at the beginning, it will explain how landlocked varieties—the one in the Caspian waters is the largest of them all—are possible. The Caspian variety is also found in the Black Sea, and it may be fifteen feet long and weigh half a ton. It is known as the great white sturgeon, while the ordinary white sturgeon of the Columbia River weighs but six hundred pounds at most.

There is no likelihood that Northern Idaho, which came just within the glaciated area, was a part of the land submerged by sinking. It doubtless was depressed to some extent; but its load must have been comparatively light. It is near the Columbia River. Tidal waves would unite the waters, and the flood can therefore be assumed as an adequate cause for the phenomenon mentioned. When the waters subsided, some of the sturgeons, being in the deeper parts of local basins, were left there, and there they have remained in succeeding generations perforce.

The Caspian variety was not necessarily so isolated; for the sea itself was once far deeper than it is at present, and it was probably connected with the Black Sea through the Sea of Azov. Of this there is clear evidence. Water marks have been found over two hundred feet above the present level of the Caspian, and ancient testimony not only affirms that the Oxus once flowed into the Caspian but that the Caspian had an outlet into the Northern Ocean. As this latter contingency requires an elevation more than twice as great as what would suffice to cause an overflow into the Sea of Azov, it is evident that the Azov connection can be accepted readily as a former condition. The Caspian was therefore much larger in those days than it is at present. This is made certain by ancient records.

With the constant addition of fresh water from the rivers, it can be seen that the original saltness of the Caspian would be reduced, precisely as it was in Lake Baikal. It was simply drained off into the sea. It is still being so disposed of, though the drainage now is into great shallow basins, especially the Karaboghaz, where the evaporation is so rapid that water flows into them from the sea but not back again. A natural salt producer results, because the evaporated water leaves its salt behind it in the basins and thus tends not only to produce layers of salt crystals in the bottom in increasing quantities but also to freshen the sea itself.

One other contingency must be noted; for the melting ice at the start would freshen the waters and to that extent counteract the tendency to increased salinity from concentration. That was what happened to the Dead Sea to make it so salt, according to the accepted view, although it is highly probable that deposits of mineral salt had something to do with the result. Such deposits must have been made very early in the history of the globe, and some of them must certainly have encountered the gathering waters of the ocean. Its saltness would result, and such a solution of that phenomenon seems far more reasonable than the idea that the rivers have provided the needed mineral. The chances are that the saltness has been there from the beginning, and if it has the rivers did not furnish the material required. In a similar way mineral salt may have influenced results in the Dead Sea. The whole region in saline, and vast quantities of rock

salt lie to the south and west of the sea in strata sometimes one hundred and fifty feet thick. The sea could not have made them, although they may easily have helped to make the sea. That much should be clear.

The Great Salt Lake in North America offers a far better example of saltiness due to concentration; for it once had a level a thousand feet above its present one, as an ancient shore-line testifies, and, while it was finally drained in part through the Snake and Columbia rivers, evaporation had much to do with the reduction in its size. Ocean water, brought in by tidal waves, will explain it and its characteristics, and one more bit of presumptive evidence is thus added to the long accumulation in favor of Noah's flood.

North America also has its loess, and it has it in vast quantities, sometimes in connection with ordinary loam. The great Mississippi valley is coated with both in different places. There is a tale to the effect that Joseph Cook once said that Iowa was all pie and no crust. It is. The mud is a hundred feet or more in depth, and for hundreds of square miles no sign of a pebble can be found. There is absolutely nothing but mud, just plain black mud. It is said of this in Iowa, that a man once took his cane and lifted a moving hat which he saw in the street beside him. To his amazement, another man's head appeared. "Can I do anything for you?" he stammered. "Oh, no," said the man, "I have a good horse under me." The story illustrates the character of the soil.

As the prairies are not flat but rolling, it is clear that the deposits were not made by standing water, unless violent winds did their part. Melting ice may have had something to do with the result, and the loess itself may be the product of glacial action, as prominent geologists have maintained. It is especially abundant in the bluffs along the Missouri River, and it still makes that stream the "Big Muddy." Mechanical action seems to be indicated by the character of the loess, as it appears under the microscope, and that favors the theory of a glacial origin. There is therefore a possibility that loess may be the product of more than one cause, though its distribution is certainly connected, as a rule, with flood action.

The bluffs along the Missouri do not disprove the conclusion; for all the evidence goes to show that constantly recurring floods, caused by the conditions that followed the Ice Age, piled up the loess locally from year to year. The readjustment to modern levels took a long time for its completion, and during the interval many changes occurred. They complicate the problem and obscure details; but they do not vitiate the general thesis of a world deluge.

Other things also complicate it, as, for example, the signs of a beach or shore-line three thousand feet up on the sides of the mountains to the north of China. Such a shore-line must have been a reality in the Carboniferous Age, when the bulging northern hemisphere had vastly raised the sea level in that latitude, and that may be its significance. Mighty changes followed, and the destruction of the ice cap, accompanied, as it must have been, by the demolition of most of the glaciers of the world, could not fail to leave the ocean at least two hundred feet higher than it is at present. Many of the ancient beaches are actually fifty feet higher than that; but some of them may have suffered an elevation in final readjustments.

Another shore-line, found by Professor G. F. Wright on the south side of the Black Sea may be connected with the one north of China, in spite of its fresh appearance; for its elevation, between six and seven hundred feet, must be considered in connection with its southern location, where the effect of the bulging would be considerably less. The whole region would be submerged to the north of the sea, and it is just that part of Russia which is now covered with black loess. These considerations may seem to imply some distributions of loess at a very early day, unless it is remembered that the locality's flood waters must have been the deepest over that same identical region when the deluge occurred. Any early distribution would thus be obliterated, and the loess must therefore be recent.

Within the Arctic Circle the elevation would also be less than that to the north of China, and raised gravel terraces have been reported, near the mouth of the Lena River, about six hundred and fifty feet above the sea. The fresh drift wood found may be significant or otherwise. It depends upon the expo-

sure of the locality to Arctic storms in the summer months. The wind and sea combined will perform many strange and wonderful feats, and that fact must be allowed for whenever the local situation requires.

It was in the loess of this same southern part of Russia, at Kief on the Dnieper, that Professor Armachevsky found human implements and burnt stones at a depth of fifty-three feet. Bones of extinct animals were found also, and the region was an undisturbed one. Similarly, at Lansing, near Leavenworth, Kansas, a human skeleton was found buried in the undisturbed loess. Local floods, later than the deluge, may be involved in the latter instance; but the other is probably as old as the deluge, and the one that may be more recent cannot be much so.

Most remarkable as well as puzzling are the sheets of gravel in the hilly portions of the Sahara. The gravel is said to cross ridges and in one place to attain a height of four thousand feet. It cannot be glacial, and the absence of loess seems to preclude flood action, unless the tidal waves were so near their place of origin and still so violent that the loess had no chance to settle before it was carried onward to more remote regions. That contingency is a possibility, if it is not a probability, and no more natural solution seems to be available. Similar conditions in Patagonia point in the same general direction, and the ancient Sahara Sea may therefore have been due to Noah's flood. Such an explanation would be adequate.

Finally, near high hills, bird remains, along with those of animals, have been found in some places, while in others, in Siberia, mammals of various kinds, with their buried and frozen bodies all pointing in the same general northerly direction, as if they had been suddenly overwhelmed in the midst of a terrible headlong flight to higher ground, have been unearthed. Rocks, twigs, and leaves of trees, evidently deposited at the same time, have been found beneath sand, loam, and magnetic sand in the same regions, and the latter, clearly a part of the same catastrophe, have equaled a hundred feet in thickness. What do all these things mean and how were the gravel and other deposits made?

Various answers or rather replies have been made to this question. In both Europe and Asia ice has been freely postulated, although the ice itself has not been provided with an adequate explanation. This is particularly true in Asia, and the position of Sir Henry Howorth is strengthened thereby. Indeed, his argument for a flood in that part of the world seems unanswerable, and it betrays no weak spot until the origin of that flood comes into question. At that point it begins to falter, if it does not break down entirely.

All geologists have the habit of looking at things in sections. Even Professor G. F. Wright, who was the first to recognize the Ice Age as a *vera causa* for the Biblical flood, failed to see all that it involved. When his attention was called to the matter in June, 1908, by the remark, "But, Professor Wright, if those two continents went down, something else had to go up," he promptly replied: "That is true,—I never thought of it." The outcome of the conversation was a commission to exploit the idea for the *Bibliotheca Sacra* plus an invitation to become an associate editor.

Four articles on "The Glacial Epoch and the Noachian Deluge" were the result. They were published in 1909 and 1910, and Professor Wright found no flaws in my facts or in my arguments. The data already in hand were employed to frame inductively a working hypothesis, as a necessary basis and point of departure. A tentative paper was then blocked out, and a systematic search was begun for geological facts to destroy the position taken. That search covered about two years; but no such facts materialized. On the contrary, with a regularity that actually became monotonous the geological facts gathered in the investigation dovetailed without effort into the hypothesis! Some of them—these particular ones will appear in the next paper—had never, so far as could be discovered, been considered in such a connection. And yet they are vital parts of the problem.

That sort of thing is what vitiates Sir Henry's flood, so far as its origin is concerned. The presence of such a vast inland sea in China at an elevation sufficient to provide the "head" required by Sir Henry's cataclysm, the salt character of that sea which is well authenticated by its remains, its supposed

drainage over Siberia, which now has essentially the same general elevation as the section drained, instead of through China proper to the southeast, and the implication that that drainage was so sudden and so violent that the released waters traveled over fifteen hundred miles to the north and east, in spite of the fact that they must have been free to spread laterally at various points and of the further fact that the watershed of the Lena could not fail to carry them to the west of the new Siberian Islands, where the bones are found, all form a part of the problem, and in combination these things destroy the argument.

The tidal wave at Lisbon was over fifty feet in height. It was soon dissipated, because it was not confined to a narrow space. Water is like a high explosive: confinement of some part is usually what makes it dangerous when its power is brought into play. In a canyon, a cloud-burst may do terrible execution. In an open country, it is of small consequence, as any one knows who has seen the phenomenon. Both forms have come under my own personal observation, and it is clear to me that Sir Henry's conditions are impossible. That fact, however, does not affect his conclusion that a flood did the things he chronicles. It merely calls for a better explanation of the flood's origin.

Professor Wright's "Ice Age in North America" furnishes a satisfactory basis for such an explanation, and his arguments about the ice appear to be as unanswerable as those of Sir Henry Howorth about the flood. Each is accordingly to be trusted concerning his main thesis. Dr. Wright accepted Sir Henry's conclusions; for his own observations verified them. The flood, then, may be regarded as proved beyond reasonable doubt. An adequate cause is required. Only one such cause has been suggested—the ice cap. It has too many facts behind it to be refuted.

The Methodist Higher Critic

A Reply to an Article in *The Methodist Review* Entitled "Liberty of Teaching in our Schools of Theology"

BY HENRY W. BROMLEY, D.D., WILMORE, KENTUCKY*



IN a recent issue of *The Methodist Review* (Northern Branch of the Methodist Church) is a series of selections from the writings of the late William A. Wood, of the New England Conference, under the title of "Liberty of Teaching in our Schools of Theology." These selections have been made by Professor H. C. Sheldon of the Boston School of Theology, who, it may be remembered, in an article in *The Methodist Quarterly Review* (Southern Branch of the Church) some time ago argued that orthodox believers should not hesitate to concede to the liberals the doctrine of the Virgin Birth.

Dr. Sheldon, we understand, wages no war upon the encroachments of liberal theology, but, on the contrary, assumes toward it a most cordial attitude. The fact that in these perplexing times he goes to the trouble of editing extracts from the essays of a deceased liberal who plans for the widest possible latitude, both in the content and method of teaching in our schools of theology, is sufficient evidence of his sympathy with the "New Theology."

Dr. Sheldon is a Professor in a Theological School. He wants greater liberty in teaching material which he knows to be contrary to the accepted beliefs and traditions of the church which gave him a school in which to teach, appointed him to teach only doctrines in harmony with our standards, and which pays him a yearly salary for the distinct purpose of helping to prepare young men for preaching Methodist doctrines in Methodist pulpits. If Dr. Sheldon is a Methodist preacher, he has taken a pledge as binding as a civil oath to faithfully defend our teachings against all contrary doctrines. If he is not a minister his moral obligation in a denominational institution is none the less binding.

We do not recall seeing, in print, a word of protest from either of these gentlemen against agnostic and heretical teachers, some of whom are to be found,

*This reply is from a distinctively Methodist point of view. The writer means no offense to Christian believers of other denominations, but feels that from this point of view he has the Methodist Critic on the defensive.

and are yet to be found, in our various Methodist Institutions, who in their class-rooms do not hesitate to ridicule some of the most sacred of our traditions as well as to attack without hesitancy some of the essential phases of our faith, ignoring Wesley and the early statesmen of Methodism, while they laud to the skies Darwin, Huxley, and Welhausen as patron saints of "The Coming Kingdom of God."

This cannot be interpreted as a personal attack upon Dr. Sheldon. He is simply typical. He represents a group, a school of teachers, whose views are not accepted by others who are as devout and intellectual and honest as they, and who feel that back of the essential teachings of Methodism are a sound philosophy and an unassailable logic.

"Freedom of thought!" is one of the pet phrases of these broad-minded brethren. What a plausible phrase! Why, everybody ought to be in favor with that! We must not attempt to bind a man's thinking. He is a free being. In the strictest sense of the word he is a "free thinker!" But it is not so plausible as it seems.

Liberty has its limitations.

American Liberties are limited by the American Constitution.

Masonic liberties are limited by Masonic obligations.

Liberties in teaching in Methodist institutions are limited by Methodist Doctrines protected by Restrictive Rules.

(The early Methodists feared the very thing that is now happening: Men out of harmony with our teaching would rise and attempt to subvert the truths that have made Methodism the great moral and spiritual force that she has been in the world.)

A man may think of his neighbor as he pleases, but there are limits to the expression of his thinking. He may feel that his opinions have all the earmarks of truth, but he is not at liberty to say anything he pleases.

"Freedom of thinking" and "Freedom in expression of that thinking" are two different propositions.

In America one may think our system of Government wrong; he may, in theory, be a nihilist or a revolutionist. We cannot control his thinking, but we deny his liberty to express his convictions. Such teachings are subversive of this country's beliefs. He can pull out, start a community of his own if he can find the field and persons of like mind to join him. That might be within his liberties; but in a community of individuals who are governed by clearly-defined principles, such as are expressed in our American Constitution and other laws and traditions, a revolutionist has no place.

So the Community called Methodists have a Constitution, other specific laws, teachings, and customs, that constitute Methodism. A man may read Germany's books, attend English Universities, and imbibe the teachings of Godless schools in America and lose faith in the Bible and Methodist Doctrine. He may be at liberty to think of these things as he may wish, and be free to pull out and join a group of people of like mind; but while he remains among us he is under the most solemn obligation (no other can be stronger) to teach nothing contrary to our accepted standards—the distinctive beliefs of a people called Methodists.

To illustrate this principle further: take a fraternal order like the Masons. It is conceivable that one might get out of harmony with some of its teachings and traditions, but it certainly would be considered very dishonorable for him to remain in its fellowship and use its advantages to subvert its essential standards. If one should believe that Masonry was wrong, honor would compel him to withdraw and start another order rather than stay in and try to overthrow the standards of the fraternity which had given him shelter and protection through the years.

One of the great claims of Masonry is its unchangeable standards. We have not heard any inside critics attack them yet.

If, in the judgment of the Methodist critic, Methodism is wrong, there is only one honorable and gentlemanly thing for him to do: Get out and start a cult of his own, or join some other denomination better suited to his liking.

Methodism will always be Methodism. Nothing else can be made out of it.

When it is changed from what it is to what Wood, Sheldon and Company want it to be, it ceases to be Methodism, and becomes something else. The people called Methodists have prescribed the bounds of their belief. Certain doctrines are basal. Teachings to the contrary are heretical. (And heresy is a good old Anglo-Saxon word with a definite meaning and when needed should be used without apology).

If Sheldon, Eiselen, Mains, Brightman and Rall are so much wiser than Wesley, Clarke, Watson, Fletcher and Company, they certainly can, with all modern precedents in their favor, do as well as did the Founder of Methodism in starting a new church, within whose borders they can preach their rationalism to their hearts' contents without the justifiable criticism that they have used the church that has mothered them to teach doctrines subversive of its great teachings.

When, during the recent fearful war, German-Americans tried to use their citizenship for the propagation of teachings and ideals thoroughly inimical to American Democracy, they were considered despicable creatures and were summarily dealt with.

What about men claiming to be Methodists, eating Methodist bread, and wearing cloths, reading books, and living in Methodist parsonages, bought by consecrated Methodist money, who nevertheless, after having taken at the Conference Bar, the oath of doctrinal allegiance, attempt to subvert the very foundations of our Methodist belief?

"Didn't Wesley start something new?" Yes, something new for his generation, but as to doctrine and results nothing new to Christianity. His open air preaching has been cited as an innovation. He proclaimed his message from his father's tombstone. Yes: but Paul preached from Mars' Hill and by the riverside.

The Wesleyan Revival was founded on a *re-discovery*. Wesley made explicit what was implicit in the gospel. Justification by faith, the witness of the Spirit, and the sanctification of the soul, were all in the gospel plan. It was no new theology.

So with the Reformation under Luther. It was a *re-discovery* that "broke the sable night of history" and made possible the advantages that even the liberals enjoy today.

"It was a revolt from customs and traditions and a re-assertion of truth" they say. Admitted. But, three things must not be forgotten:

- (1) Both of these movements were spiritual revolts;
- (2) They were based upon fidelity to the Bible as the Word of God;
- (3) And they were intensely evangelistic.

The modern critical movement on the contrary is

- (1) An intellectual revolt;
- (2) Based upon the inaccuracy and undependability of the Bible;
- (3) And Anti-evangelistic.

It is nothing but ancient rationalism in modern dress, but with this distinction, that old time rationalism was virile in its thinking and original in many of its positions while there is absolutely nothing new in this modern attack upon Christianity. It is a *re-hashment* with the usual boarding house result. And we are supposed to be under the necessity of taking it or being counted out of the list of *intellectual* boarding house patrons. Well, there are some of us who would rather go to the good old orthodox hotel, with its higher price and wholesome food, than to be forced to eat a lot of this modern theological grub.

Methodism was born in an effort to find truth, and *truth was found*. It has met the test. Methodism was what she was yesterday because of it. Nothing Wesley did or taught liberalized the doctrines of Holy Scripture or the life of the Christian; he rather intensified the Christian beliefs. The things he emphasized harmonized with the doctrines of Incarnation, the Atonement, and other Apostolic and early Christian teachings.

Methodism *has the truth*.

Wood says a "Protestant is confessedly a *seeker after truth*," "The Methodist Christian is a seeker after truth," "The teachers in our schools should be seekers after truth." "Where shall he find his truth? Anywhere. Wherever

there is truth, he may go," "He may draw from any fields employing such helpful means of interpretation as science and philosophy may afford him."

"Truth!" Yea; so say *we*; but it *must be Truth!*

"Science and philosophy" are to assist in interpreting the Bible. Darwinian Evolution and a refined Hegelianism must be permitted to color our religious beliefs. Agnostics and semi-atheists, German rationalists and French profligates are to be consulted in the foramtion of our Christian convictions. Professors, "made in Germany," are to be our guides—Nothing is ever said about men "full of the Holy Ghost."

There is not the least doubt about it: These men are deliberately planning to capture the church for modern rationalism.

In the article referred to, which is considered so valuable by Prof. Sheldon that he has it printed in the *Methodist Review*, the author suggests that we have a commission of "representative thinkers" who should report from time to time what changes are desirable in the credal statements of our church.

"The Commission after noting the trend of Christian thinking would endeavor to sum up the results and would suggest the changes necessary in the statement of truth which we, as a denomination, ought to hold."

"An arrangement of this sort," says Wood, "would give the teacher in our schools of theology liberty to bring forth new statements of truth without running the risk of being called a heretic. His research would have a chance of ultimately being received at its true value and finding a place in the credal statements of the denomination. It would provide for a change in theological statement by evolution instead of revolution."

There it is! The cat is out of the bag, and with its back up.

After the creed is changed by these self-appointed leaders of the church, then they will be at liberty to teach what they please. Listen to this from the same article:

"If a historic creed is not to be permitted to set fixed bounds to the theological teacher, no more is he placed under the constraint of an ultra cast iron theory of biblical inspiration and authority."

Wood further says that no creed can be accounted a finality. That would involve the logic that forced Rall to take the position that the utterances of Jesus were not dependable.

The unqualified statements of Jesus as to any matter is a creed, if believed—and with a believer in Jesus it is final.

Methodism became what it did because its founder and adherents *believed something*, something definite. And Methodism made its greatest strides in those periods when it asserted its convictions as to her fundamental beliefs.

Wood asks, "Are we willing to label our Methodism *Infallibility Number Two?*" Methodist founders never claimed infallibility, but they claimed the right to found societies of people who should be limited by common beliefs. These beliefs have been considered so reasonable and scriptural that multitudes have been drawn by them into these societies and these teachings have been so productive of spiritual and moral results that, pragmatically considered, they have validity as truth.

The founders of the American Republic never claimed infallibility, nor has infallibility been claimed for them by any of their admirers and beneficiaries, but they had such views of human freedom and worked them so into a commonly-endorsed Constitution that today millions would face the guns of even German soldiers to the point of death rather than surrender the principles involved in that instrument. And woe to the Bolsheviks within our midst who should attempt to wrest from us the plainly recognized rights guaranteed in that instrument. It may not be a perfect statement of American beliefs, but it has been the basis of the development of a group of loosely-linked colonies to become the mighty American Nation.

We do not claim for our creed that it is perfect, but one thing is certain; it would be less so if the critics had its remaking within their hands.

Methodism has grown alongside of the United States, and by similar methods: sticking to original ideals and doctrines. Neither will progress by a

neutralization of its essential beliefs. Long live the Constitution of the United States and the Standards of Methodism!

Suppose that, when Sheldon, Rall, Brightman and Company get their creed ready, they find that the church will not subscribe to it? Will they then modify *their* views to suit the church? Not much! They will stand by their own beliefs. Well, shall they criticise us if we do the same thing? They are as set and determined as they claim us to be.

We do not believe their teachings a whit better than they believe ours. We have the prestige of age, association, and results back of our beliefs. Methodism was not made by their vagaries. "Can two walk together except they be agreed?" They cannot. And, since believers in the teachings of Methodism founded Methodism and have furnished it with its history, its poetry, its music, its theology, its biography, and its polity, we cannot see anything but one of two honorable things for these gentlemen to do: Either get in line with original Methodism or resign their positions both in the membership and ministry of the Methodist Church.

Renew Your Faith in Homely Things

BY VICE-PRESIDENT CALVIN COOLIDGE.

If I were preaching a sermon to my fellow Americans I should take for my subject some text from the eleventh chapter of Hebrews, for therein lies the explanation of our past accomplishments and our future expectations. Whether you touch the mountain peaks of our history or examine the foundations from which they have been raised, you will find everywhere they have been the result of faith. Whatever builds up and increases that faith increases the breadth of our civilization. Whatever tears down and destroys that faith turns us back toward barbarism.

No one could watch the developments on earth of the past seven years without realizing that the margin of safety is not so broad as it had before appeared. There is apparent to all of us a greater need of that eternal vigilance which they tell us is the price of liberty.

There is always a place for fair discussion, but destructive criticism alone and the spirit which animates it produces no progress. It is time to turn our eyes not to the weakness of our institutions but to their strength. The Pilgrims of 1620 did not appear to be a very remarkable body of people but their pastor, John Robinson, had faith in them. That faith has given to him a place in history, while those who scoffed have been long since forgotten. The ragged band who gathered around Washington in that terrible winter at Valley Forge had very little of the appearance of a conquering army, yet Washington had faith in them which has made him the foremost American. There were times when both forces in the field and the public sentiment of the country looked like anything but a strong support of President Lincoln, but his abiding faith saved North and South alike and reunited the nation for the great work that lay before it.

It is time to turn our attention from those who criticize and destroy to those who have confidence, and build. There is little advantage in dwelling upon the imperfections of our government and its administrators or our social order and its management. It is time to look not at our disadvantages but our advantages. It is time for that courage and confidence which has been the characteristic of Americans. It is time for the exemplification of that abiding faith which has wrought the wonders of our civilization which amid changes changes not, and out of weakness is made strong.

It is time to renew our faith in the homely things of life, in thrift and industry and in the virtues which have always centered around the American fireside. The true civic center of our municipalities will be found not in some towering edifice, with stately approaches, nor in broad avenues flanked by magnificent mansions, but around the family altar of the American home, the source of that strength which has marked our national character, where above all else is cherished a faith in the things not seen.—*Leslie's*.

The Club

The Greatness of Gentleness

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE.



OD'S gentleness is, "Like as a father pitieth his children," or "As one whom his mother comforteth;" a bruised reed he will not break nor quench the smoking flax; "he sendeth rain on the just and on the unjust;" his gentle rays of love fall on the evil and on the good, on the palace and on the cottage.

He who from Bethlehem came, wore a smile of gentleness that won the hearts of all the children and attracted to his side the poor, the sinful, the outcast and the homeless. Jesus was the gentle heart and mind of God manifested to humanity.

David, in his sin and sorrow had drawn from God's merciful gentleness, the power which gave him the greatness of goodness, as well as the ability in his wonderful Psalms to touch all the chords of joy and sorrow in the human heart.

The gentleness that makes the true gentleman was the crowning glory of the character of Abraham Lincoln. He bore the burdens of a nation, with the patience and hope of a sublime gentleness. With Godlike sympathy, he listened to the cry of anguish and bereavement from every troubled heart, when the destiny of the republic was in the balance. He pardoned the unfortunate soldier with the gentleness of heavenly forgiveness; he bore with his enemies in his own secret cabinet, like Jesus was to Judas. After patient waiting, he struck off every shackle from the slave and with his benignant countenance, reflected divine gentleness upon the world.

Gentleness that rules the spirit is greater than taking a city, or conquering a rebellion; it overcomes bitterness, displaces selfishness, throttles evil tempers, quiets irritation, plucks a thistle and plants a flower in its place, spreading over the world the kindly mantle of "malice toward none and charity for all."

Such is the touch of the "vanished hand" that rests today like a benediction upon the head of the nation. Such is the voice, whose soft answer always turned away wrath, that fills the earth with the resounding echoes of peace and good-will.

We called him "Gentle, Honest Abe," when he was with us; for he was the purest-hearted, whitest-minded, gentlest spirit, dearest martyr and grandest liberator and ruler among the sons of men.

Our martyred President, who was such a giant of goodness, greatness and gentleness, had to fall before we could measure him, and must rise again before we will fully see and know him as he is.

Today Lincoln, like Washington, is embalmed in the hearts of his countrymen. The father and the Saviour of their country, are two of God's masterpieces of gentleness, drawn by the divine artist, exhibited before all peoples, inspiring mankind by their memory, example and noble deeds, to attain in moral manhood to the loftiest ideals of truth, righteousness and holiness. The poet sings:

"We know him now; all narrow jealousies
Are silent; and we see him as he moved,
How modest, kindly, all-accomplished, wise,
With what sublime repression of himself,
And in what limits and how tenderly!
Whose glory was redressing human wrongs,
Not making his high place the lawless perch
Of winged ambitions, nor a vantage ground
For pleasure, but through all this tract of years
Wearing the white flower of a blameless life."

Mr. Lincoln exhibited this winning spirit of gentleness through all the years of his eventful life—on the flat boat, on the farm, in the store, in the lawyer's office, in political contests, in Congress, in his home and in society. One day, while journeying to a distant town, he suddenly left his comrades by the roadside, hitched

his horse and with exquisite tenderness, caught two fluttering birds, blown out of the nest by the storm, and, after an hour's hunting, aided by the cries of the mother bird, placed them safely in the nest again. In reply to some of the witty sallies of his traveling companions, who chided him for the delay, he said, "If I had not saved those birds, their cries would have rung in my ears all night."

The same sweetness and light shone from his face when a mother pleaded with him, whose husband had been killed in battle, and who wanted to get one of her three boys out of the Army, to sustain her declining years. The President quickly signed the release for one of the boys, but while she was on her way to find him, she learned that he, too, had been shot, and had died in the hospital. Again she approached the President, for one of the last two boys. He said, "Certainly, certainly." While he was writing the discharge, the mother, as she stood weeping by his side, passed her hand softly over Mr. Lincoln's head, stroking his hair, as a fond mother would caress her son. The eyes of the President were full of tears when he handed her the paper, saying, "Now, you have one and I have one of the two left—that is no more than right." Reverently she placed both hands upon his head, sobbing out, "The Lord bless you, Mr. Lincoln—may you live a thousand years and may you always be the head of this nation."

The great loving kindness of this man of God led him to visit the sick and wounded soldiers in the hospitals as a devoted pastor would his flock. When the writer of this article was a Christian Commission delegate, it was his great privilege to accompany President Lincoln as he visited the hospital in City Point, while on his way to Richmond. The President walked through every tent, shaking hands with each soldier, whether of the Blue or the Gray, often making the cheering remark to the boys in Gray, "The war is over now, boys; you'll soon be home again. Cheer up, we're all Union men now."

The remarkable experience which I enjoyed on that afternoon has ever been an inspiration in my life. I can see today that tall, bent form; those lines of care, seaming the sun-brown face; those gray-brown eyes, with oceans of love behind them, looking out from extended, overhanging eyebrows, surmounted by a wide, high forehead, furrowed with deep wrinkles, all speaking to me of the greatness and goodness that wonderful face mirrored.

One day Mr. Lincoln leaned over the wounded General Sickles, who was lying near death, as all supposed, and exclaimed, "General, you will get well; I am a prophet today."

A little further on, he came to a boy sixteen years of age, who was very near death. He said to him, "My poor boy, what can I do for you?" The boy whispered, "Won't you write to my mother for me?" "That I will," said the President. After the letter was written he remarked, "I will mail this when I return to my office. Is there anything more I can do for you?" The boy, realizing that it was the President, ventured to say, "Won't you stay with me, Mr. President, till it's over—it won't be long, and I do want to hold on to your hand." From four till six, the great-hearted President held that boy's hand, and when he was gone, folded the hand on his breast, and closed his eyes, as though it had been his own Willie.

When Mr. Lincoln was received at Richmond by a vast multitude of people, it was one of the proudest moments of his life. The whole negro population welcomed their Emancipator with the loudest manifestations of joy. One old colored auntie had the true instinct when she held up the little sick white child before the tall form of Mr. Lincoln, saying, "See heah, honey, look at the Saviour, an' you'll get well."

Just before Mr. Lincoln's address at Gettysburg, as Mr. Evarts was closing his two-hour oration, an old woman fainted, and, as they were about to carry her out through the great crowd, the President stepping to the edge of the platform, said, "Hand her up to me." His strong arms grasped her and placed her in a chair beside himself. The vast audience witnessed the President fanning a poor woman back to life.

How much like the Son of Man was this man! Mr. Lincoln was a man of sorrows, acquainted with grief. He had his Gethsemane, as the shadows of plots

to kill him hovered over him, and the burdens of a new repulse of the Army pressed him to his knees. In such moments he would cry out, "My God, my God, what will the country say?" The cup of calumny, ridicule, criticism and bereavement did not pass from his lips—he drank it to its dregs. And then he had his Calvary, on the same day of the week his Master died, and now, like his Lord, he belongs to the ages.

Mr. Lincoln's religious convictions were strong and clear. When his beloved boy, Willie, died, he was overwhelmed with grief. While prostrate in sorrowful prayer, a great wave of divine gentleness, like a soft billow of love, came over his soul. From that hour, he seemed to dwell in the presence of the Infinite, and was sustained by a consciousness of the inward testimony of the spirit of the Highest.

When Mr. Lincoln passed through Pittsburgh on his way to Washington, a great reception was given him. Dr. John F. Goucher, a little boy then, reached out his hand to the President at the reception. Mr. Lincoln grasped it with both his hands, saying, "God bless you, my son—love God, obey your parents, serve your country, and you will give the world cause to remember and honor you." Our noble President had something to do with making the name of Goucher worldwide in its influence upon education, missions and missionaries.

Abraham Lincoln is the one typical American who stands four-square, reflecting gentleness, majesty, truthfulness and goodness, filling the divine requirement, "To be good, to do justly, to love mercy, and to walk humbly with thy God."

Militant Christianity

BY THE REV. JOHN A. GROSE, SHEPHERDSTOWN, WEST VIRGINIA



WE are not to think of our Christian life as a defense only. We are to be aggressive fighters against iniquity. We must be a positive moral force. When I was a boy a popular hymn was, "Hold the Fort." It is now seldom sung, because we are beginning to understand that Christianity is intended to be a militant, conquering force. We now talk of the "World for Christ in *this* generation," and sing, "Go forth, go forth for Jesus." World wide conquest is the thought permeating, if not the origin of, the various Movements, Plans and Campaigns in the interest of Home and Foreign Missions. And this is not a Chimera. If we but realized it we have the power to do this. We have not heard too much about our "Resources" but too little about the "Weapons of our Warfare."

PRAYER AS A WEAPON

Prayer is our weapon for long distance fighting. We have too long thought of prayer as a means of strengthening our souls, or at most only a drill-sergeant's baton. Certainly prayer for this purpose is not to be despised or neglected, but that it is to be used for a wider range and more aggressive measures must not be overlooked. S. D. Gordon, author of "Quiet Talks," says: "Prayer is a war measure—God's greatest agency; man's greatest agency for defeating the enemy is intercession." Every time we pray a soul to Christ we weaken the ranks of satan, and when we pray enmity, hatred, envy, pride, etc., out of our own hearts it fills with dismay the heart of the evil one. "When I cry (pray) unto Thee, then shall mine enemies turn back; this I know." Psalm 56:9. We may be a part of the Lord's hosts winning victories in any field we choose by means of prayer. We can project our faith to any point at any time and be a factor in deciding the battle for God. A Missionary, writing from his far away station, said: "Badly as we need money, we need prayers more. *Don't fail to pray for us!*" A Missionary Bishop, speaking of the essential factors, said: "If you cannot do both, (give and pray), if you must make a choice, give us your prayers." When it was decided by the Baptist Association to send a Missionary to India, where no Protestant Mission had yet been established, and a call was made for volunteers, Dr. Carey said: "I'll go down, brethren, if you will hold the ropes." A Church has no right to send Missionaries out if it does not intend to hold them up by faithful, earnest, intercessory prayer. Brethren, let us hold the

What a pity that with so many commendable things urged upon us by the custom of learning Bible verses by heart has all but ceased in most quarters. Nay more, let us take a cable tow's length twice around the Rock of Ages, and by the weapon "All Prayer" force the fighting on the fields of battle till every citadel of heathen superstition shall surrender to the Lordship of our Christ. "Satan trembles when he sees, the weakest saint upon his knees." Let then, not only the weak continue to pray, but the strong also, and he shall have good cause to tremble, for the kingdoms of this world shall become the kingdom of our Lord, and his Christ; *and He shall reign for ever and ever.* Rev. 11:15.

"While justice hears thy praying faith,
It cannot seal the sinner's doom;
My son is in my servant's prayer,
And Jesus forces me to spare."

THE SWORD OF THE SPIRIT

We cannot always keep our enemies at a distance: Satan comes sometimes as an angel of light and is by our side, or worse still, in our hearts before we are aware. Bunyan's pilgrim thought when the evil spirit whispered blasphemies in his ear that they came from his own heart, he was so near. For close fighting, hand-to-hand struggle, we have and should use the Sword of the Spirit, which is the Word of God. And a tried, true blade it is. Its worth has been proven in many a desperate conflict. Adam Clarke says: "An ability to quote this on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary." David said: "Thy Word have I hid in my heart, that I might not sin against Thee." Psalm 119:11. And Christ worsted Satan by correct quotations from the Scriptures. It was His skillful use of, and calm, quiet faith in, the efficiency of that Sword that wounded the temper so deeply as to compel him to leave Him. We cannot hope to be greater than our Lord. "The disciple is not above his Master." If He needed this sword in His conflict with His enemy and ours, much more do we. Yet it is generally conceded that there is less acquaintance with, and less mastery of, the Word of God than in previous generations, while the wholesome custom of learning Bible verses by heart has all but ceased in most quarters. What a pity that with so many commendable things urged upon us by the promoters of the Methodist Centenary we did not have some plan evolved to restore the Book from whence came the inspiration of the Movement to a place of honor. Was it an oversight or intentional? The Bishop's approval of the Conference course of study for young preachers foisted upon the Church by an arrogant commission contrary to the plain instructions of the recent General Conference would seem to indicate that it was intentional. It is one evidence of the existence of a plot to change the doctrine and polity of the Methodist Episcopal Church, which if it is successful, as it seems likely, will remove all justification for the continuance of that Church.

Christian in Pilgrim's Progress in his fight with Apollyon was about to be overcome when he reached out and recovered his sword, quoting Micah 7:8, "Rejoice not against me, O mine enemy; when I fall, I shall arise." "And *with* that gave him a deadly thrust, which made him give back, as one that had received his mortal wound." Bishop Edwin H. Hughes aptly and truthfully said: "The peculiarity of the Bible is that it fights all sins and pleads all virtues."

Many years ago Izaak Walton, writing of the effect of Bible reading upon the individual, said: "Every hour I read you kills a sin, or lets a virtue in to fight against it." Rev. John M. Weyland, author of "The Man with the Book," commenting upon its influence over others, said: "The necessities of the world require that every Christian should carry a pocket-Bible, and study how to use it well. Then would the kingdom of God come with power." Experience and observation, at least in our own case, show that these statements do not overestimate the power of the Word of God used as a weapon in aggressive fighting against the forces of evil. But this weapon will be powerless in the hand of one who does not hold firmly to a belief in its divine origin and supernatural character. It would be worse than David in Saul's armour. Not only would it be an incumbrance but would invite calamity to such user, as in the case of the sons of Sceva (Acts 19:13-16), who were set upon by a man in whom was

an evil spirit, saying: "Jesus I know, and Paul I know, but who are ye?" because they had presumed to invoke the power of Jesus' name without having accepted Him as Lord. The sum of what we have been trying to say is expressed in an emphatic way by Sir Walter Scott in the following lines, *italics ours*:

"Within this ample volume lies,
The mystery of mysteries.
Happiest they of the human race,
To whom our God has given grace,
To read, to fear, to hope, *to pray*
To lift the latch, *to force the way*:
But better had they ne'er been born,
Who *read to doubt, or read to scorn.*
Who *read to doubt, or read to scorn.*"

The Preacher and His Message

BY BISHOP H. B. HARTZLER, D.D., HARRISBURG, PENNSYLVANIA



WHEN we regard the ministry of the Gospel as a profession we must rank it highest of all professions. As a calling, a vocation, an office, it stands supreme among all the vocations of men in this world.

The preacher is an "ambassador for Christ." His calling, his commission, his authority, his credentials, are from heaven. He is not the product of a human preacher-manufactory. He is not the agent, or employee, of any human party or organization. He comes in Christ's name, with Christ's authority, in Christ's power, and stands "in Christ's stead."

He goes not on his own motion, not on his own account, not on his own errand, not for his own interest. His ministry is the ministry of the Word of God.

He is a "steward of the mysteries of God," to whom the Lord has committed as a sacred trust, the Holy Oracles, the Scriptures. He is a "sower," into whose hands the "Lord of the harvest" has given the seed of the Word of God. He is an "earthen vessel," into which God has put the "treasure" of His Gospel, to be conveyed to others.

Now, as a minister of the Word of God, the preacher will find his Textbook efficient and sufficient for all things. Does he ask, how shall I live and act as a minister of Christ? His Textbook gives the answer.

Does he ask, How shall I use the Word of God in my ministry? His Textbook tells him all about it.

Does he ask, what shall I preach to the people? His Textbook gives him the message he is to bear.

Does he ask, how shall I preach? His Textbook gives him complete directions and examples.

The preacher is to go forth, not with his own message any more than with his own authority. He is not to be what admiring congregations are pleased to call an original preacher. He is to bring his message out of his Textbook. He is, indeed, as Jesus says, to "bring forth out of his treasure things new and old," but the new as well as the old is to be brought forth out of the same treasure of the Word, and not out of the mind of the speaker. As that mighty preacher, Paul, told Timothy, he is to "rightly divide the word of truth" (2 Tim. 2:15), which is committed to him in his Textbook, and not to *invent* or *originate* truth!

As an "Ambassador for Christ" the preacher must have the mind (the thought) of Christ; that mind is expressed only in his Word; and he must have "the word of Christ dwell in him richly."

When Jeremiah was commissioned for his ministry, God said to him, (Jer. 1:17) "Speak unto them all that I command thee."

Paul's last, solemn, dying charge to Pastor Timothy was, "Preach the Word."

Jesus Christ Himself made the Scriptures the Textbook of His own life and ministry. He repeatedly declared that He spake not from Himself, but that He gave utterance to the words of the Father. See Jno. 7:16; 14:10; 17:8, 14.

Satan, who repudiates and hates the preacher's textbook,—he is "*original*." He is the original liar and murderer. Jesus testified of him: "When he speaketh a

lie, he speaketh of his own: for he is a liar, and the father of it." Undisputed claim to originality! Now it is a fact that the cry, the craze, the ambition for "originality," both in pulpit and press, has brought to the front preachers and writers who are as original as satan, in that they speak from themselves, speak of their own, as did he. Everybody knows that there are gifted, brilliant preachers who are doing violence to the inspired Textbook, and are preaching things that are striking, startling, sensational, and not true—"scientific" lies, "philosophical" theories, brilliant hypotheses, beautiful guesses, intellectual dreams, fabrications of an intoxicated imagination. Surely the servant is not above his Lord. So let him, like his Lord, honor his Textbook.

Pastor Otto Funcke, of Bremen, Germany, once had occasion to call, late one Saturday evening, on a friend, an able theologian, whom he found seated at his writing table, evidently almost in a state of despair, and with tears in his eyes. "Why are you so sorrowful?" Funcke said. In reply the theologian sadly smiled, and pointed to his wastepaper basket, which was full of torn manuscript. "See," he said, "the remains of eighteen quires of paper, which I have written all over since Monday morning, endeavoring to get my thoughts into order for my sermon tomorrow. But now I am more stupid and perplexed than when I began. I wanted to show how the two truths can be harmonized, that God knows everything and is the cause of everything, and yet that man is a free agent."

The theologian should have stuck to his Textbook and got his message from that, instead of reasoning in "confusion worse confounded" to accomplish an unnecessary and to him an impossible thing.

In view of such facts as we have indicated, it becomes a very important question: How does the preacher regard his Textbook? What are the purposes it will serve in his ministry? Is it to him all-sufficient? Is it to him in every part reliable? Is it to him of supreme authority? Are its words to him final and conclusive, in spite of all contradictory voices of criticism and opposition? Is it for him entirely adequate to the work he has undertaken as a minister?—The answer to such questions as these will largely, perhaps entirely, determine the character both of the life and the ministry of the preacher.

The Origin of Life

BY A. C. DIXON, D.D.



REMEMBER how near I came to losing my faith in the Bible and things miraculous; and I was saved from it by one of the dullest books I ever read. Somehow I got hold of a history of philosophy, written by a German, with an uninteresting German style, and it was two volume big—450 pages to a volume. For some reason or other I got interested in the thing and I found many pages devoted to the history of Grecian philosophy, and through it all ran clear-cut, up-to-date modern Darwinism. I found that Thales, the old Egyptian philosopher, believed that water was the primordial germ; that Heraclitus believed that fire was the primordial germ; another that water and earth and air were the primordial germs. Pythagoras believed that number was the primordial germ; another one believed that "infinity," whatever that is, was the primordial germ. And I said, "Why, the thing that has been bothering me because it seemed to be a new discovery is as old as 700 years before Christ, and what is known as Darwinism is the digging up of a dead philosophy from amid the ruins of Grecian thought."

Well, that old, dull book saved me from believing that Darwinism was an up-to-date scientific discovery; and when I began to use the grey matter in my brain—I have always thought God put it there to be used—I found three things confronting me. It has been well said that God only is the originator of life. Mr. Tyndall, about twenty-five years ago, said that there is in dead matter the promise and potency of life, and people believed it. There was not a word of truth in it. There is not in dead matter one particle of promise and potency of life. In dead vegetable matter there is the promise and potency of decomposition; in dead animal matter there is the promise and potency of putrefaction; in dead mineral

matter there is the promise and potency of disintegration; in any sort of dead matter there is the promise and potency of more offensive death.

Under his microscope and telescope Tyndall could find no promise and potency of life in dead matter. However, just because he was labeled a scientist the world bulged its eyes and said, "He talks so wisely; there must be something in it, and we will wait and see." For twenty-five years the world waited without seeing any promise and potency of life in dead matter; then at the last meeting of the British Association the president acknowledges that there has never been any spontaneous generation; that dead matter has never yielded life and there is no present prospect that it will yield life; yet he believes it will! Against all experience and all scientific teaching, he believes that somehow life may come out of dead matter by some mysterious process. If I could get folks to believe the Gospel on such slender evidence as that I would sweep the world. If I could get people to believe the Bible with no proof, and more, with everything against it, I certainly would be victorious.

The grey matter in my brain told me another thing; as I looked about me I saw that embryonic, immature life is never reproductive. Even if God should create embryonic, immature life, as Darwin says he did, that embryonic, immature life has no power to reproduce itself. Eggs never hatch eggs; apples never bear apples—it takes a tree to bear an apple; it takes a hen to hatch an egg. Babies never bear babies. Immature embryonic life is absolutely unproductive. It cannot multiply itself. That is true even down in the lowest stratum of life, where insects live only twenty-four hours. There can be no reproduction without maturity. Now, where does that land you? Away back millions of years, at a time when a little germ of life was introduced that could not reproduce itself. It is obvious what would become of it.

Another factor, when you let your grey matter work, becomes just as plain, and that is that embryonic, immature life is not only unproductive, but it is unimprovable. You cannot improve embryonic life by working on it. How do you improve the quality of eggs. By making a better quality of hen. You try to improve the quality of an egg by working on it and see what will happen. If you try to improve any kind of embryonic life you endanger its existence. In order to improve the quality of embryonic life you have to work on the mature product. Embryonic life is both unproductive and unimprovable, and yet you have to accept the proposition that a thing which is unproductive and unimprovable must evolve!

Let the grey matter in your brain work a little longer and you will perceive that embryonic, immature life is not only unproductive and unimprovable, but it is unpreservable. Almost anything will crush it out of existence, and a scientist a few months ago admitted that if embryonic life had come into the earth's chaotic state it would certainly have been destroyed.

So that you have these three things staring you in the face—not only that life does not come out of dead matter, but that embryonic life is unproductive, unimprovable and unpreservable. How can you believe in Darwinian evolution with these facts as plain before you as your alphabet? Well, why do they believe it? I do not know. I hold with old Plato. I was glad to meet him in that dusty old book. He had more thinking power in his brain than all the Greek philosophers combined, if we except Aristotle and Socrates. Plato said to these Greek philosophers who were promulgating Darwinism from 300 to 700 years before Christ, "You gentlemen are mistaken; man did not evolve from the beast, but man began equal with the gods and the beast devolved from him."

Plato's teaching was not that man was an improved monkey, but that the monkey was a degenerate man, and there is immensely more proof in favor of Plato's proposition than of Darwin's. There is more tendency in men to become monkeys than in monkeys to become men. You cannot turn a monkey into a man. He may look very like some people in outward appearance, and so can lions and dogs for that matter, but you cannot give him a conscience and make him bow the knee in worship. After you have done all you can to improve him he is a monkey still and stays right there. Plato, by a dim vision, got a glimpse of biblical teaching that there was a bringing into life by creative power, and that man, beginning in the image of God, has degenerated.

Dying Full of Life

BY G. B. F. HALLOCK, D.D., ROCHESTER, NEW YORK.



NEGRO was asked, when he had been sitting up to nurse his master one night: "How is your master?" He said: "He is dying full of life." A dying child, when asked: "Is the valley very dark?" replied: "I do not see the valley; I just see *Him*." How much like the writer of the Twenty-third Psalm these statements sound! "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

To have no fear in death is certainly a great boon. Yet this boon is ours to claim as Christians.

Let us look at the words of the Psalm a little more carefully.

This death journey is to be a valley journey. Valleys are sheltered places. The storms break on the mountain tops. The way I am to go is not 'mid a wild woodland or over some bleak, storm-riven mountain, but through the sheltered, fruitful, peaceful region of a valley.

But, glad and happy assurance, it is not the valley of death at all, as I had supposed. It is the valley of the shadow of death. Then it can be nothing more than the shadow, or the appearance of death, and not really death. I do not fear a shadow. The shadow of a sword never slew anybody. The shadow of a serpent never stung any one. Why, if I am only to pass through a shadow, I have no reason to fear at all. After all, then, death does not seem to be death. It is only a seeming. It really must be true, therefore, that there is no death; that what seems so is transition, and that this life of mortal breath is but a suburb of the life Elysian, whose portals we call death. We say that the sun sets, but never does really set. It only seems to set. We speak of it as setting only because its evening condition looks like a going down. In reality it has only the seeming of setting and meets us bright as ever next morning. Sleep looks like death, but it is not death. Neither is death itself really death; it is only the shadow or the appearance of death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

But there is another precious reason why I have no need for fear. This passing through the valley is a "walk," and not at all what I had imagined. I had thought of it as some hurried, frightened entering upon an unwelcome flight, or some rude hustling away upon a forced and fatiguing journey. But if it is a walk, then it must be something quiet and deliberate, something prepared for and peaceful, possibly even pleasant. I had not thought of death so. I had been thinking of it as an awful summons, a sudden flight, a something full of haste and fright and terror. But no, it is a "walk," so quiet and peaceful a thing as an evening walk 'mid the pleasant shadows of sunset.

I wonder that I never noticed the words more carefully; for I see even further that it is not said to be a walk in the valley. That might suggest something continuous, like the weary wanderings of one lost in the dark, or entangled among the uncut forests of the valley, or amid the confusing or intricate paths of the valley. But no, the walk is not in the valley, but through the valley. Ah, then, it must be a straight and plain path, and one that leads somewhere. It must be a direct journey to a distinct destination. Yes, I am assured that it is, and that the destination is nothing less delightful than heaven itself. How, then, can I fear when once by faith I have connected the valley with the heaven to which it leads. This going must be like the flight of a bird through some dark cloud, and then out into the full light of the sun. It must be like some traveler journeying through a deeply-shadowed canyon between the mountains, and then coming out into the broad and smiling country where the sun is shining in his glory and where every green herb and beautiful flower is springing up to bless. Surely, it is only a quiet walk through the sheltered valley, and the valley itself opens out full and broad in the shining fields of heaven, why, indeed, should I fear?

But better still, I do not have to go through even this peaceful valley alone. For Thou art with me! "I do not see the valley; I see Him." My Shepherd is

with me! He who cared for me all my life long is still with me, and at my side, my Companion, my Defender, my Guide. No, no, I will fear no evil; for Thou art with me. With thy rod dost thou point out the way. With thy staff dost thou give me support. How, then, can I get lost or wander from the path of safety, or how faint by the way? Companionship, the sweetest and most cheering, I have; for there walks by my side every moment my dear Lord, who all my life through has shepherded my soul and now at last brings me to his heavenly fold where I shall be forever both safe and satisfied. Long as my life have been his favors, and so bountiful as to cause even mine enemies to remark such goodness. Like some honored guest at a feast has my head been anointed with precious and fragrant oil; indeed has it been the oil of gladness and of joy from the Holy Ghost. Truly, so many and so rich and so full have been his favors to me that my cup could not contain so much. Not that anything has been lost, but I know how it is with a cup; the little drops that trickle down the sides may not be much in themselves, but they tell that the vessel is full. They can best express the greatness of the shower by flowing from the cup's brim and in happy token of abundance running over. My cup runneth over.

Though more than I could contain, has God given, yet better still holds he in store for me. Enlarging my soul's capacity, he takes me to his presence. Here at the journey's end, his twin angels, Goodness and Mercy, having followed me all the days of my life, now I am to dwell in the house of the Lord forever, in my Father's house, in my Father's home, in my Father's royal heart and presence, am I to dwell, and, thrice blessed fact, forever!

Happy consummation of what was, after all, a happy journey, for I have found that all the way to heaven was heaven begun.—*Herald and Presbyter.*

The Sleep of the Soul

BY THE REV. JOHN F. CLOTHEY, AUBURN, MAINE.



NOTICE the invitation to a discussion of the subject of the Sleep of the Soul. As a minister of the Advent Christian Church I will present as briefly as possible, the view advocated by our body.

This whole question depends or hinges upon another question, viz.; "Is the soul immortal"? What does the Bible teach?

The Hebrew word *Naphath*, which the word soul translates, occurs 752 times. It is rendered "soul" 475 times, "life" and "living" about 150 times. *Psuche* (Greek) occurs 105 times in the New Testament. It is rendered "soul" 59 times and "life" 40 times. Soul and life are used interchangeably both in the Old and New Testament, and translate the same words in the original.

The words "immortal soul" and "never dying soul" are never found in either the Old or New Testament. In other words, the word "immortal" is never found in connection with the world soul. The word "immortal" is found only once, 1 Tim. 1:17, and is there applied to God: "Who only hath immortality."

The word "immortality" is found five times: Rom. 2:7, and is spoken of as something to be sought after. In 1 Cor. 15:53, 54, it is bestowed at the resurrection of believers, when "this mortal must put on immortality." 1 Tim. 6:6, "Who (God) only hath immortality," 2 Tim. 1:10. "Who (Jesus Christ) hath abolished death and hath brought life and immortality to light in the gospel."

The word "soul" signifies natural animal life. It is evident that the first man possessed only natural animal life. Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostril the breath of life, and man became a living soul;" not immortal soul as is proved by Gen. 3:22-24: "And the Lord God said: Behold the man has become as one of us to know good and evil, and now lest he put forth his hand (and take of the tree of life) and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden," etc. It is evident that the first man was on probation for immortality, and that he lost it by disobedience. "Dust thou art and unto dust shall thou return," was the penalty. If it is claimed that God gave the man

immortality when he was created, then the same is true of the fowl, the fish, and the beasts. "Living creation," Heb. *Nephesh Chaiyah*, "living soul." The word "life," verse 20, as used in connection with moving creation; marginal reading, the word "soul" is used by translation.

The word "soul" is used, first, to signify the person or the man himself: Gen. 2:7, Lev. 5:1-7, Luke 12:19, 1 Cor. 15:45, and many other passages. It is used, second, to distinguish it from the body, and means life, natural animal life, 1 Thess. 5:23, and other passages. We find that the soul can die, and can be destroyed, Ez. 18:4, "The soul that sinneth it shall die."

Let us hear what our Lord Jesus has said, Matt. 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to *destroy both soul and body* in hell" (Ge henna). This alone should convince any one that the soul is not immortal, for immortality is indestructable.

Having settled the nature of man as being only mortal and dying, it becomes an easy matter to settle the question of man's condition in death. The Bible does not leave us in doubt upon this point. Death is always spoken of as a sleep. "David slept with his fathers." "In death there is no remembrance of thee. In the grave who shall give thee thanks," Ps. 6:5. Is. 38:18, 19, "The dead know not anything," Ecc. 9:5. "There is no work, no device, no knowledge, nor wisdom in the grave whither thou goest," Ecc. 9:10. Lazarus was raised from the dead by our Lord; but he did not call his soul from heaven, but called to the man in the grave and he came forth.

Man depends upon a resurrection for immortality or Eternal Life. The resurrection cannot take place until Christ comes again. "For, if the dead rise not then is not Christ raised. And if Christ be not raised (your faith is vain;) ye are yet in your sins. Then they also which are fallen asleep in Christ are perished," 1 Cor. 15:11-18. How could they "perish" if they were immortal? Eternal life is the gift of God, Rom. 6:23. It is vested in Christ, 1 John 5:11, 12. It is bestowed conditionally, John 3:16, at Christ's second coming, Col. 3:3, 4; 1 John 3:2, Phil. 3:20, 21.

The Sleep of Death

BY G. L. YOUNG, EAST BROWNFIELD, MAINE.

Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep.—John 11:11.



HOSE contributions to the BIBLE CHAMPION on the state of the believer between death and resurrection, which take the side of the conscious state of the dead, have depended largely on inferential reasoning. Besides, there has, in many of them, been a confounding of things that differ, a confounding of the death-state with the state of future glory and with passages that teach the latter. There seems to be in them a great paucity of biblical passages that, handled exegetically, do logically and inevitably result in the exegetical conclusion that men, in death, pass on in spirit-form to some state of continued consciousness. The Bible is very chary about teaching spiritism.

1. The Bible is God's Word.
2. As God's Word it is true and trustworthy.
3. It is not true and trustworthy in parts only. It is so throughout in both Testaments.

WHAT THIS TRUE AND TRUSTWORTHY BOOK TEACHES CONCERNING DEATH.

(1) The teaching of the Bible as to the nature of man is very different from that of the heathen nations of antiquity.

(2) The ancient ethnic belief was generally that of a conscious state of the shade, ghost or soul, in some fancied world of shades; as witness the Aralu of the Babylonians, the Duat of the Egyptians, the Hades of the Greeks, the Dis (Orcus) of the Romans.

of the dead any more than they did as to the worship of false gods.

(3) The Bible writers did not agree with this ethnic belief as to the state

(4) Death had a bad cause, a most disgraceful and disreputable origin. It came upon man as a direct result of sin, of wilful disobedience to God, and this through temptation of the Evil One (Gen. 2:17; 3:1-5, 19). So bad a cause brought about a bad effect, an evil. "Through one man sin entered into the world, and death through sin" (Rom. 5:12).

(5) Death, and the death-state, was not therefore a blessing, but a curse. God's saints greatly rejoiced on being saved from entering such a state (Ps. 30:3; 33:19; 56:13; 86:13; 68:20; 116:3-8; 118:17, 18; Is. 38:9-20).

(6) Death cast so dark a shadow that the term "the shadow of death" is not uncommon (Job. 3:5; 7:21; Ps. 23:4; 44:19; Jer. 13:16).

(7) Death, therefore, is not a friend, but an "enemy" (1 Cor. 15:26).

(8) Being an evil and an enemy, death is eventually to be abolished (1 Cor. 15:26; Rev. 20:14). Eventually "there shall be no more death" (Rev. 21:4; Lu. 20:36).

(9) Death is a state so analogous to sleep that it is biblically termed sleep (Job 7:21; 14:12; Ps. 13:3).

(10) This sleep of death is a doctrine of both Testaments (1 Kin. 1:21; 2:10; Matt. 27:52; Acts 13:36; 1 Cor. 11:30).

(11) The sleep of death is the state of both righteous and wicked (1 Kin. 16:28; 22:40; 1 Cor. 15:6, 18, 20, 51; 1 Thes. 4:13-15).

(12) This death-sleep cuts one off from praising God. "The dead praise not the Lord" (Ps. 115:17). See Is. 38:18.

(13) It cuts one off from all communion with God. God is not even remembered. "For in death there is no remembrance of thee" (Ps. 6:5). See Ps. 88:10-12; Is. 38:11, 18, 19.

(14) It cuts one off from all possible communication with the living and from all knowledge of them (2 Chr. 34:28; Job. 14:21; Eccl. 3:22; 9:6; Is. 38:11; 63:16). Even such a writer as Davidson is constrained to say: "The dead can neither return to earth, nor does he know anything of the events passing there." From the death-state there is absolutely no return (Job. 7:9; 10:21; 16:22) save through resurrection (Ps. 49:14, 15; Is. 26:19; Dan. 12:2; Jn. 5:28, 29).

(15) The death-state is one of silence and darkness, not for the wicked alone, but for the righteous as well (Job. 10:21, 22; Ps. 31:17; 88:12; 94:17; 115:17; 143:3).

(16) It is a state of forgetfulness (Ps. 88:12; Eccl. 9:5).

(17) It is a state of non-knowledge, of complete unconsciousness. "The dead know not anything" (Eccl. 9:5) is as direct an affirmation as any made in the Bible. "For there is no work, nor device, nor knowledge, nor wisdom, in Sheol whither thou goest" (10). Man's "breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*" (Ps. 146:4). Nothing certainly could be any clearer than these plainest of plain statements.

Now, it is a principle of hermeneutics that no doctrine is to be built on the parabolic, obscure or enigmatic (and, we may add, on the merely inferential). Instead, the plain is to explicate the obscure, etc. Yet here are utterances so plain that no competent person can possibly misunderstand them. They state their propositions with all possible clearness. And it is such clearly-put teaching as this that is to have precedence over the parabolic and enigmatic.

(19) In just one thing man has no boast over the beast. That is in the fact of death. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20; see Gen. 2:7; 3:19; Ps. 103:14). Plain as a sunbeam is this teaching of Holy Writ. And man, because he is a sinner, must accept it without flinching. Man's preeminence consists, not in his sin-bought death, but in his blood-bought hope of life through Jesus Christ our Lord.

(20) Such a state in death demands release by resurrection. And through God's goodness and Christ's redemption, death's power is broken (Rev. 1:18) and all the dead are to "come forth" (Jn. 5:28, 29; 1 Cor. 15:20-22).

(21) Apart from such resurrection there is no future life. A man once dead would be dead forever. In scriptural language, even Christians "perished" at death if the dead are not raised (1 Cor. 15:16-19). "If the dead are not raised, let us eat and drink, for tomorrow we die" (32).

(22) "The scripture cannot be broken" (Jn. 10:35). These things, then, being scripture, are unbreakably certain. They are not inference, but plainly stated scriptural teachings. And they put us where we can put no trust in human nature as to its conjectural powers of survival. We dare not take any chances with any speculative spiritistic human schemes. We are absolutely shut up to God and to his promise to break the power of death. (Hos. 13:14). No human schemes can ever save us *in* death, *during* death or *from* death. Our only possible hope is "to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thes. 5:9, 10).

The above teaching is contradicted nowhere in the Bible. God's Word is not Yea and Nay. It is consistent throughout when properly understood and heartily believed. And this *last* is a very important factor. Moreover, the above is accentuated and clinched by the following indisputable Bible facts:

1. Reward is promised, not at death, but definitely at the Lord's coming, as we read: "Who will render to every man according to his works." Yes! but when? And the answer is: "In the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:6, 16). "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16:27). See Rev. 22:12. Good and bad are included. None are exempt.

2. Crowns are to be given to the saved at the Lord's coming, and not when they die. Despite Paul's misunderstood "desire to depart and to be with Christ" (Phil. 1:23), yet it is certain that the great apostle did not look for his crown when he died. He expected it at his Lord's appearing, it being "laid up" for him until that time. As with himself, so with all true believers; for he said: "Henceforth there is laid up for me the crown of righteousness, which the Lord . . . shall give me at that day; and not to me only, but also to all them that have loved his appearing" (2 Tim. 4:8).

3. So as regards glory, it is not due at the Christian's death, but at the Saviour's return. Peter, *e. g.*, had considerable to say relative to coming glory, the glory that shall be revealed (1 Pet. 5:1; 4:13). But he pointedly and positively placed it beyond death at the time of Christ's future revelation. "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory" (5:4). So Paul: "When Christ . . . shall be manifested, then shall ye also with him be manifested in glory" (Col. 3:4).

4. Men are not judged until the Judge returns. Then it is that "we shall all stand before the judgment-seat" (Rom. 14:10; 2 Cor. 5:10; Jude 14, 15; Matt. 24:31ff.). As a natural thing, men are not recompensed either for good or evil before they are judged. Consistently, therefore, does the Bible teach that it is not *during* the death-state, but *after* it that retribution and reward await.

5. One other fact. We hear a great deal, *outside* the Bible, about going to heaven at death. But *inside* the Bible such is never mentioned. Indeed, Christ said that, up to his time, "no one hath ascended into heaven" (Jn. 3:13). Moreover, though he himself expected to go to heaven in bodily fashion, and later did do so, yet he plainly told, not the Pharisees alone, but his own disciples as well, that where he was going they could not come (Jn. 7:34; 13:33). To those who really believe Christ, this would seem to settle the matter.

Yet all these things are against the ideas so ardently advocated by some. Nevertheless, they all work together in perfect harmony to emphasize the Bible teaching of death as an enemy, of the death-state as an unconscious condition, and of the absolute necessity of Christ's return and of the resurrection of the dead, when "all" in the tombs shall hear his voice and shall "come forth" (Jn. 5:28, 29).

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The BIBLE CHAMPION in a wonderful way upholds the integrity of the Bible and is a most excellent journal.—J. L. Dickens, D.D., LL.D.

Soul Sleeping

BY ELDER I. N. KRAMER, MARION, IOWA



MORE than eighty-nine years ago the writer of this paper drew his first breath. He was then a living soul; a term applied to all flesh creatures that live by breathing, as seen in Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:46, where the Hebrew term for soul is translated creature. Twenty-nine years after becoming a living soul he became convinced that he was also a dying soul, or a soul capable of dying. Then he was called a soul sleeper, which in his case meant one who believes that death means the extinction of life, and that no consciousness comes to the dead while in a state of death; and that such thoughts and feelings as had been acquired by the action of the flesh organs of sense never come to them. The will, reason and judgment of the mind together with the emotions and affections of the heart as developed by flesh organs, he believes constitute the soul in its general application. This view agrees with the following Scriptures, The dead know not anything. Eccl. 9:5. There is no work nor device nor knowledge nor wisdom in the grave whither thou goest. Eccl. 9:10. When his breath goeth forth, he returneth to his earth: *in that very day his thoughts perish.* Psal. 146:4. Love and hatred and envying perish. Eccl. 9:6. These are clear unambiguous statements that admit of no doubt as to their meaning.

Death is compared to sleep. Dead men are spoken of as sleeping with their fathers. Deut. 31:16. 2 Sam. 7:12. David feared lest he sleep the sleep of death. Psal. 13:3. Job says of the dead, They lie down and shall not be awaked, nor raised out of sleep till the heavens be no more. Job 14:12. David says, The many that sleep in the dust of the earth shall awake. Dan. 12:2. Jesus speaking of the dead Lazarus said he was asleep. John 11:11-14. They that sleep in Jesus will God bring with them. 1 Thess. 4:14. We shall not all sleep, but all shall be changed to incorruptibility and immortality when death shall be swallowed up in victory. 1 Cor. 15:51-54.

While asleep, the flesh organs do not have their normal action. During sleep there may be dreams like real thoughts, but they lack the control of the will, reason and judgment, being paralyzed because of the state of sleep: life is still in the body of flesh but soul faculties and functions do not act in their proper capacities; and in deep or sound sleep dreams cease to be, when no consciousness of being or thought of surroundings exists. How much less then can there be thought and consciousness when flesh organs cease to be permeated with life.

Souls are spoken of as subject to death.

The soul that sinneth it shall die. Ezek. 18:4, 20. Deliver soul from death. Psal. 56:13. Convert a sinner and save a soul from death. Jas. 5:20. Destroy both soul and body (in Gehenna). Matt. 10:28.

Souls are spoken of as going into and coming up out of the grave.

Keepeth his soul back from the pit. Job 33:18. Soul draweth night unto the grave. Job 33:22. Deliver his soul from hell. Prov. 23:14. Deliver his soul from the hand of the grave. Psal. 89:48. From the pit of corruption. Isa. 38:17. Deliver souls from the lowest hell. . . Psal. 86:13. Redeemed from the power of the grave. Psal. 49:15. Thou hast brought up my soul from the grave. Ps. 30:3. Did not leave my soul in hell, nor suffer thy holy one to see corruption. Psal. 16:10. Acts 2:27.

It is worthy of note that the soul is spoken of uniformly as going into and coming up out of the grave, while the spirit is spoken of as going to God who gave it. This shows a difference between soul and spirit, yet each is an inseparable part of one being, that together with the body make the complete man. A further confirmation of this is found in 1 Thess. 5:23 and Heb. 4:12.

Man has a body of flesh through which when vitalized soul and spirit are manifested. Bodies of flesh as a whole are frequently called souls: but soul as a separate part of man is the sentient and emotional parts developed by the flesh organs of sense through experience instruction and effort.

The spirit of man so manifested embraces the characteristics, peculiarities and qualities of being that establish the individuality and identity of being as

distinct and separate from any other individual or any other creature, all of which must have been in the mind of God before He created and vitalized it with life, by His Spirit through which God's concept of it was materialized. So when vitality is withdrawn it returns to God who gave it as it was in the concept of God before He materialized and vitalized it, from whence God can restore it in all its nature and identity.

Soul Sleeping

BY JOHN HENRY TROY, NEW YORK, N. Y.



IS it not a fact that exponents of soul sleeping use certain passages in the O. T. as their strongest scriptural defense?

Take for example the words of Job: "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10).

The implication, strongly supported by the context, places Job unmistakably in the camp of soul sleepers.

But—the same argument applies equally to Job's views on the resurrection: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (Job 14:12.)

A satisfactory understanding of the value of Job's opinions on the state of the dead can be arrived at only by a review of the entire plot of the remarkable book which bears his name. It must be made clear that Job and his three friends were seeking light; and not till the conclusion of the book does the light break. The theophany in the closing chapters was humbling enough to Job. Read chapter 42. What natural knowledge he had regarding the state of the dead may be inferred from the interrogation of the Lord: "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? . . . declare if thou knowest it all." (Job 38:17, 18.)

It is blessed to read of Job's complete confession of ignorance and how his three wise friends were also compelled to eat humble-pie. And could we wish more for those earnest but misguided Bible students who quote Job as an authority for soul sleeping!

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. 1:10.

The Temple Tax--Matthew 17:24-27

BY THE REV. JAMES S. STEWART, GREELEY, COLORADO.



THE Greek term translated "tribute" in v. 24 is *ta didrachma*, a coin equivalent to the Jewish half shekel. The tribute referred to is the capitation tax prescribed in Ex. 30:11-16, and called "the offering of the Lord," and also "the atonement money."

From the account there given it seems as though payment was compulsory, and this may account for Peter's ready answer, "Yes," to the question, "Doth not your Master pay the didrachma?" Whether our Lord ever paid the tax before, in accordance with the principle enunciated in Matt. 3:15, "in order to fulfill all righteousness," we can not tell; but at any rate, the case is now far different.

The Expositor's Bible says, "He has entered on a new stage of his career. He has been rejected by those who owned allegiance to the Temple, and virtually excommunicated, so that he has been constrained to found his Church outside the commonwealth of Israel; he must therefore assert his own rights and theirs in spiritual things, (for it must be remembered that the 'half shekel' was not the tribute to Caesar, but the impost for the maintenance of the Temple worship, II Ki. 12:4, II Chron. 24:6)."

To illustrate his position Christ asked Peter, "Of whom do the kings of the earth take custom (*tele*, tax) or tribute (*kensos*, census or capitation tax)? of their own children or of strangers (*allogrios*, others)?" Peter replied, "Of strangers." Jesus said to him, "Then are the children free."

The argument rests upon his claim, so well expressed by Peter in his great confession, to be the Son of God, and therefore the Lord of the Temple. Nevertheless our Lord saw fit to yield to their demand at this time, lest they should take offense at a refusal after what Peter had said of his readiness to pay.

In providing the means of payment in a miraculous way, he showed himself to be omniscient, and to have dominion over the fish of the sea, Ps. 8:8, 50:10-12, and established his claim to be the Son of God. The miracle is to be explained in its literal sense, viz., that Peter actually went a fishing, and in the mouth of the first fish that came up found a "stater," a coin equal to four drachmas, the exact sum required for Peter and his Master. "The difficulty which some feel in regard to this miracle, as differing so much in its character from those wrought in the presence of the people as signs of the Kingdom and credentials of the King, is greatly relieved, if not altogether removed, by remembering what was the special object in view—the instruction of Peter and the other disciples—and by observing how manifestly and peculiarly appropriate it was for this particular purpose."—(*Expositor's Bible*.)

Helpfulness

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE.



JOHN BUNYAN, in his "Pilgrim's Progress," told of a man named Help, who gave Christian his hand, drawing him out of the Slough of Despond, setting him upon solid ground; then he bid him go on his way rejoicing. Helpers are needed everywhere today. Are they not the strongest brigade in the army of the Lord? Not mere secondary camp followers, but marchers in the front ranks.

A Puritan preacher once took the text, "And Bartholomew." He remarked that Bartholomew's name was never mentioned alone in the gospel, but was always associated with one of the other apostles. He acted as a helper. That is an important position to occupy. Humility always leads into the subordinate position, but a helper means more than an assistant, for the name is applied to him who is helping mankind out of self into God.

Living to help others is the noblest motto of any age. "Help those women," Paul says, because, in that age, they were the most unable to help themselves. Today women are the chief helpers in our churches; the leaders in missionary movements, in educational advancement, in the evolution of great reforms and in large charities, such as the founding of hospitals, homes of protection for emigrants, for cripples, for orphans, and for the aged.

Kindness is one of the qualities of a helper. The beloved Apostle John was the incarnation of loving-kindness. When nearly a century of years crowned him with glory, in every company he would stretch out his hands in blessed benedictions, exclaiming, "Little children, love one another." When a convert of his ministry had fallen and fled to the mountain, to continue his life as a robber, the aged disciple followed him, and, falling upon his neck, with tears and pleadings, persuaded him to return to Christ and the Church.

Joyfulness is a great helper, especially among the despondent and despairing. A bright face, a hopeful expression, a cheerful word, a happy appearance frightens away the gloom, illuminating the troubled heart with the light of heaven. The joy of the Lord is the strength of the helper in lifting depressed ones out of the Slough of Despond. When you seek to help others, it is well to tell them of your own experiences in suffering and of your deliverance. Such sympathy and fellowship is worth far more than fine theories, reasonings, or philosophizing. It is well to acquire the gentle touch of a loving, helping hand. It was thus that Jesus touched the eyes of the blind, the lepers, the sick, the sorrowing, and the sinful. As we grasp the hand of Christ for help, so we should, with our other hand, reach out for the lost one, who will receive the same divine magnetic shock of power which thrills our own heart.

We should be Christ's messengers, sent out to find the lost one, while the ninety and nine are safely in the fold. Those who live to help others live a hundred lives in one. They live in the hearts of those they have aided, and in the

reflex flow of the oceans of love rolling out to bless others. They become like the infinite helper, who gives life, light, being, worlds, all treasures in his universe, for the happiness of his creatures. O, to be a helper like him, who gave himself for us, because he loved us with a love stronger than death, and ever liveth that we may live with him.

Charles Dickens beautifully voices this sentiment:

"The pure, the bright, the beautiful
That stirred our hearts in youth,
The impulses to wordless prayer,
The dream of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

"The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high
The sorrow of a contrite heart—
These things shall never die.

"Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just and true;
So shall a light that cannot fade
Beam on thee from high,
And angel voices say to thee—
These things shall never die."

A Brahmin on the Bible



BEHOLD the mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stones underneath, and clubs and sticks lodged in its boughs are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again it is pelted, and broken, and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is the type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this to them an unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they do. Is it for the sake of an easy life? See how hard they work, and then tell me. No: they seek like the mango tree to bear fruit for the benefit of others, and this, too, though treated with contumely and abuse from those they are benefiting.

"Now look at the missionary! He came here a few years ago, leaving all, and seeking only our good! He was met with cold looks and suspicious glances, and was shunned, avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary, and we said, 'Let the pariahs take his medicines, we won't,' but in the times of our sickness, and distress and fear, we had to go to him, and he heard us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments; and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the costs of medicines have not been returned to him.

"And now, in spite of our opposition, he has bought this site, and built a beautiful room and furnished it with the choicest of periodicals, and newspapers in many languages which were inaccessible to us before, but which help us now to keep up with the world around us, and to understand passing events: and he has placed here tables to write on, and chairs to sit on, and lamps for us to read and write by in the evenings; and what does he get for all this? Why we don't

even pay for the lamp-oil consumed by night as we read.

"Now, what is it makes him do all this for us? *It is his Bible.* I have looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action.

"Where did the English-speaking people get all their intelligence, and energy and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us; take it and raise yourselves!' They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced; do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of this land."

Jonah and the Great Fish

The modern unbelievers have taken great pleasure in seeming discoveries of errors in the Bible, the Word of God. They differ in an offensive manner from the infidels in a former generation. They were frank and manly in that they refused to claim for themselves the title of Christian, but declared plainly that they were not Christians, but opponents of the faith. The modernists appropriate the name of Christian and then reject everything distinctly Christian. They profess admiration for Christ, and then deny every essential which He taught. They hold themselves competent to determine what of his teachings were true and what false. They have assailed the historicity of many of the statements of the Bible, but recovered records of the very stories in the ancient walls through scientific archaeology have cried out against them and proven them untrue. The one event upon which they have dwelt the longest and with the greatest confidence and satisfaction, even heaping upon it all manner of ridicule, is the account of Jonah and the great fish. They have gone to much labor and showed much learning and skill as they have measured the throats of whales and sharks, and determined their circumference and diameter, and showed the impossibility of any living thing continuing to live for three days inside the body of another. So, with great gusto and big smiles, they pronounced the whole account of Jonah a bungling myth, in which the writer had gone so far as to enwrap the sublime in the ludicrous.

The cylinders now found in the Museum of the University of Pennsylvania were buried in the ruins for centuries, while the great scholars of Germany and their followers in other countries whittled away at the Bible. But in an unexpected moment, by the hand of his servants, God brought forth the cylinders with their writings on imperishable substances, to bear witness to the truth of His Word and to confound the gainsayers. Now, while Germany is in the dust and her followers in confusion, the cylinders and the Bible stand forth in victory.

So, too, the great fish which was stranded and captured recently off the coast of Florida, testifies. For a length of time which we cannot measure, this fish lived in the great depths, all unknown to man and his greatest scientific knowledge. In his own time God made the sea give it up, and it is preserved in the National Museum at Washington. This fish weighed 30,000 pounds. Its liver weighed 1,700 pounds. Its length was forty-five feet; its circumference, twenty-three feet nine inches; its diameter, eight feet three inches, so that the largest man could stand upright, and its mouth and throat are large enough to admit two men. It contained hundreds of pounds of fish of all sizes, all alive. Thus this fish, of the twentieth century, has given the lie to the boasted speculations of the great modern speculators and turned their boasted wisdom into shame. The Word of God still stands, and the mockery of men is proven false. Let believers in this age of blatant unbelief note God's witnesses.

Our Lord's sign is still true. "For, as Jonas was three days and three nights in the sea monster's belly, so shall the Son of man be three days and three nights in the heart of the earth." Poor, sinful man, how puffed up he becomes over a little knowledge! When, indeed, he is ignorant, knowing nothing.—*The Presbyterian*.

The Sanctuary

Religion vs. Morality

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO.

Eph. ii. 8, 9, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast."

Rom. iii. 28, "Therefore we conclude that a man is justified by faith, without the deeds of the law."

James ii. 24, "Ye see then how that by works a man is justified, and not by faith only."



SOMETIME ago I received from a publishing house an advertisement announcing a series of tracts by an evangelist whom I knew, the first of which was entitled "The Sin of Morality."

The *sin* of morality! The sin of *immorality* we all know about; but that there is sin in morality will doubtless raise a very large interrogation point in your mind, as it did in mine, to say nothing of several exclamation points.

I have long been of the opinion that there is a great deal of confusion in popular thought, and possibly not a little of error, respecting Religion and Morality,—the relation of the two to each other, to God, and to men. If I can in any wise, this morning, bring order into this confusion and cause the truth upon this subject clearly to appear, I am sure I shall make a real contribution to our well being.

The first observation I have to make—which may be as much a surprise to you as it was to me when I first apprehended the fact—is that morality is something that God does not know anything about; by which I mean to say that the word "morality" is not in the Bible, that what is commonly understood by the word—i. e., right conduct as separable from religion—is not approvingly taught there.

But before we go farther perhaps we would better attend to definition. The word "religion" is from *religo*, to bind back, i. e., to bind the soul back to God. "Morality" is from *mos, moris*, custom, manner, fashion. One of Webster's definitions of morality is, "The duties of men in their social relations." Religion is of God: morality is of men. Religion is right conduct because of its relation to God: morality is right conduct as it relates to society. The moral man does as he does—perhaps the very same thing outwardly that the religious man does—because it is the social custom; it accords with the prevailing manners: it is the moral fashion.

Religion is, as chemists would say, a compound composed of piety and right conduct. Morality is a simple, and consists of right conduct only i. e., conduct according to approved custom, standard, rule. Religion and morality have the element of right conduct in common. So far, outwardly at least, they agree. That which differentiates religion from morality is an added element, which we may call *piety*,—God in it. If we may use the forms of mathematical equation, we may say that religion equals morality or right conduct, plus piety; or, taking the first of these terms, $R=M+P$. Then morality would equal religion minus piety, or $M=R-P$.

We can now decide without debate the standing question dear to youthful lyceums, "Can there be morality without religion?" According to these definitions, evidently, Yes. But, suppose we take the other question, "Can there be religion without morality?" I used to know a man, prominent in a certain church, whose conduct was not thought to be what it should be. Objection was made when it was proposed to elect him delegate to an approaching conference. A sister expressed surprise at the opposition. Said one, "Haven't you heard anything against his character?" She replied, "Why, yes; I have heard remarks against his moral character, but I have never heard anything against his religious character!" In her view, religion was separable from morality. But if our definitions

are valid, if religion is a compound consisting of piety and right conduct, i. e., morality, she was entirely wrong. She had dropped out the moral element. Let us know there can be no such thing as Bible religion without morality. Religion, so called, without the moralities is spurious.

Now let us test what has been said, by Scripture. The Ten Commandments are called the moral law, i. e., we call them so, but the Bible does not so designate them. They are divided into two tables, of four and six: the first table having reference to our duties toward God—piety; the second referring to our social duties toward our fellow men—morality. In the nineteenth chapter of Matthew we have an account of the moral young man whom Jesus loved. He asked Jesus what good thing he should do to inherit eternal life. Jesus examined him on the second table of the law, his duties to society, morality. He passed. Said he, "All these have I kept from my youth up." Jesus then gave him a test that took him over into the other table of the law, and would dethrone the idol of his heart. He could not stand that. The last we see of him he is going away, his back toward Christ. And we do not read that he ever turned around. There was the model moralist of the ages! Whether his morality had any sin in it or not, it had in it no saving righteousness.

In the eighteenth chapter of Luke we have an example of a very—I will not say religious, but—pious man. He prayed, fasted, gave tithes, and thought himself so good that he thanked God he was not like other men. But his piety, Christ expressly tells us, did not justify him (xviii. 14). If the moralist's morality had no saving righteousness in it, neither did the Pharisee's piety. He lacked the moral element which linked his piety to religion.

Thus we see that the Bible is not responsible either for an untheological morality or an unpractical theology. In the last analysis, the life that has not chosen God into it, whether it be moral, immoral, or fiendish, is a godless life; and that life, however beautifully it observes the first table of the God-given law, but violates the second, as effectually dishonors God as does the life which observes the second but violates the first.

Using the words religion and morality in the sense defined, let us raise two questions just here: 1. What has religion to do with a man's salvation? and 2. What has morality to do with it?

Before answering, let us recall some well-known facts. Scripture very plainly teaches us that every man is born into a lost state. As it is expressed in the second chapter of Ephesians, we are "by nature the children of wrath," are "dead in trespasses and sins." As the Westminster catechism puts it (Q. 17), we are in "an estate of sin and misery." And no man can deliver himself out of that estate. It is because of our impotence that a Saviour is absolutely necessary, and has been provided. "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." With the way of salvation by the grace of God in Jesus Christ we are all familiar. Our faith, as a hand, takes the proffered gift: we are, in the taking, brought out of the estate of sin and misery into an estate of salvation by a Redeemer. Our part in this may be included under the term piety. Brought into right relations with God, having received eternal life, saved, there necessarily follows the manifested life that accords with this condition. This manifested life, so far as concerns right conduct, comes under the term morality. "Ye see then how that by works a man is justified, and not by faith only." Thus we have piety plus morality, which equals religion.

Now for the first question: What has religion to do with a man's salvation?

We see very plainly that it has everything to do with it. There can be no salvation without it. So when asked, "What must I do to be saved?" we must reply as did Paul to the Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved," i. e., be pious and moral, i. e., religious. Or, in other phrase, commit yourself to the Lord Jesus Christ, and evidence that committal by leading a Christian life.

But suppose a man who has not thus committed himself to Christ asks, "What must I do to be lost?" the answer must be, "Nothing at all: you are in a

lost state already, born there, and unless you are brought out of it by the Lord Jesus Christ it will continue forever." Every man, moral or immoral, who has not been brought into the estate of salvation by a Redeemer, is equally in that lost state. "By the deeds of the flesh shall no man be justified." The moral man's moralities are all produced in that lost condition, and likewise the immoral man's immoralities.

Now for the second question, "What has morality alone to do with a man's salvation?"

The answer must be: "Nothing—nothing at all." Let him be as moral as the model young man whom Jesus loved, who had observed all the moralities from his youth up, he is still, as the young man felt himself to be, short of eternal life.

In the light of what has been said, I think it clearly appears that morality cannot in any wise be substituted for religion. You gentlemen connected with lodges, please note. The ethics of the lodges, good as they may be and much as they may minister to brotherhood well-being, cannot take the place of the salvatory truths of the Gospel. A Mason said: "Masonry is a good enough religion for me." He was totally wrong.

In 1901 was first exhibited, in Paris, Jean Beraud's remarkable painting, "Twentieth Century Persecutors of Christ," which made even more of a sensation than his "Modern Christ," a dozen years before, or his "Descent from the Cross," or his "Parisian Magdalen."

Around the Saviour's waist was a thrice-coiled rope, being pulled tight by a stalwart workman in corduroy trousers, who, to obtain a better leverage, presses his upraised knee against the right thigh of Christ, who is crowned with thorns and is clad in a flowing scarlet robe, and stands at bay with bare and bleeding breast. A giant butcher, with brutal head and wearing a blood-stained apron and having a shining blade, a steel dangling from his side, is drawing up the sleeve from the forearm preparatory to giving the coup-de-grace. An oily, sensual Jewish stock broker, wearing the Phrygian liberty cap, clothes of the latest cut, and a vulgar profusion of jewelry, helps to adjust the rope around the Saviour's waist. A harlot clutches a lock of his hair, about to tear it from the scalp. There are many more figures, but conspicuous in the infuriated throng is a Freemason in evening dress, white tie, and wearing the apron and insignia of the thirty-third degree. Such is the artist's idea of Christ's twentieth century persecutors.

"A good enough religion!" Masonry as a religion—and *I speak from the inside*—is good for just nothing at all. So far as Masonic ethics, admirable as they certainly are, are made a substitute for the doctrines of grace, so far as the lodge takes the place of the Church of Jesus Christ, so far, at least, the artist is right! And the same is true of every one of the secular fraternal orders. There is no saving grace in them. And let not this be construed as any attack upon fraternal orders, and least of all upon Masonry—far from it. The purpose simply is to recall to sanity, if possible, those mistaken gentlemen—few let us hope, but all too many—who are making the lodge and its interests a substitute for the religion and Church of the Son of God.

Religion, which includes the soul's direct tribute to God, is not simply feeding the hungry, or clothing the naked, or alleviating human suffering, or telling the truth, or paying an honest debt. Morality towards man can never be substituted for our direct duties toward God, or be considered as a sort of offset against delinquencies and failures in respect to those duties. Nor can mere spirituality of affection toward God, by itself, be accounted a substitute for the moralities, or taken as a compensation for the omission to perform them. We cannot thank God for His mercies, or be patient and resigned und afflictive providences and devoutly recognize His hand in both, by simply paying a just debt, or practising the law of kindness toward our fellow-beings, or by faithfully serving the people in a public office, or by sacrificing one's life on the battlefield. If one's religion consists simply in morality toward man, or country, without piety towards God, then be it known to him that his religion is spurious. His moralities, whether in the form of justice or charity, supposing them to be complete, will not cancel the account of his impiety toward God, or

wipe out the guilt thereby incurred, even though he should bestow all his goods to feed the poor and give his body to be burned.

A lady, talking with a friend said: "I can't understand why a man who has tried to lead a good moral life should not stand a better chance of heaven than a wicked one."

"Simply for this cause," said the friend: "Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents and I have nothing, which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so," said the other; "and therefore the moral man stands no better chance than the outbreking sinner. But now suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to us at his own expense. What then?"

"Well, then we could go in alike; that is clear."

"Thus," said the friend, "when the Saviour saw our perplexity He came and died and thus obtained 'eternal redemption for us,' and now He offers you and me a free ticket; only take good care that your fifty cents do not make you proud enough to refuse the ticket."

I am aware that in treating a subject like this, where discriminations must be writ so large that even those of dimmed vision must see, there is sometimes danger of overstatement.

Possibly the impression has been made, by what has been said, that the moral man and the immoral man are alike. I think it has been very plainly made to appear that so far as the fact of non-salvation is concerned, they *are* alike, for they are both out of Christ, and there is none other Name given under heaven among men whereby we can be saved. But with respect to each other, let it not be thought for a moment that they are alike. It is not so. When talking with men for salvation, it must ever be maintained that "there is no difference, for all have sinned and come short of the glory of God" (Rom. iii. 22, 23). But in matters of conduct with relation to society, there is a vast difference. From this point of view I find it difficult to be patient with those who class moral men, who are not Christians, with the vilest sinners.

There are, in every community, excellent men who make no profession of religion, who are honest, upright, truthful, highly-respected citizens. In many cases they not only respect religion, keep the Sabbath, admire the Bible, but in their attendance upon the means of grace and support of the church they vie with devout members. We have such people here, people whom I have come to honor and love. I think I appreciate, and I commend, what they are and do. I understand well that they are what they are because of the Christian religion. They have not imbibed their principles from paganism, from Buddhism, from Moham-medanism, from atheism, nor from any form of skepticism, but from Christianity. The influence of the gospel in the books and papers they have read, the schools they have attended, the friendships they have formed, the sermons and songs they have heard, and the Christian ancestors from whom they have the honor to be descended, have contributed to their ennobling. It must be remembered that the fruits of Christianity are manifest, not only in the hearts and lives of professing Christians, but also in the spirit and conduct of thousands who have come under its power, but who have made no public acknowledgement of their indebtedness to Christ. They have accepted Christianity, not as a system of salvation, but as a system of ethics,—customary morals. But it should be borne in mind that they are not Christians. Indeed they do not claim to be, although they sometimes claim to be as good morally as many who are Christians,—which is all true enough.

Whatever fruits the Christian religion may show in the outward life, no man is entitled to be called a disciple of Christ who systematically and deliberately and persistently refuses to confess Christ. There is a deep philosophy as well as an eternal principle in the declaration of our Lord, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. x. 33). Any evading the plain meaning of these words by ministers, either in private conversation, or in pulpit ministrations, or on funeral occasions, will result *disas-*

trously. I here want to enter my protest against any attempt to gain or keep the good will of surviving friends by proclaiming the salvation of their departed kindred on the ground that they possessed certain excellent qualities, when they never confessed Christ. That is a cowardly act; it is an example of disloyalty to Christ, and can never result in anything but evil. A minister, so doing, brings the doctrines of the gospel into contempt in the minds of the ungodly: he places the most stupendous obstacles in the way of the conversion of sinners, and, moreover, he fails to comfort the bereaved, for all comfort which is not of the truth is false comfort.

I was once called to the bedside of a dying man. Several of his family were members of my church, but I do not recall that I ever saw him in the house of God except at a funeral. He was a Sabbath breaker, profane, intemperate: indeed it was his vices that brought him low. I cheerily expressed my sympathy with him in his sickness, and the wish that he might soon be up again; but, said I, "Suppose you should not recover: how does it seem to you as you look over on the other side?" Said he, "I guess it would be all right: I never robbed anybody." Those were his words.

I pointed him to Christ as the only way of salvation. I do not know what effect the gospel truths I presented, had; but for all the sign I saw, he went out of life basing his hopes of the eternal future on the ground that he had "never robbed anybody"—his morality. I buried him, ministering tenderly to the living, silent concerning the dead.

That father was, I doubt not, as dear to his family as any father in this audience. The sorrow in that household was as keen, I doubt not, as it would be in any household here represented. Yet that man, whose plea was that he had "never robbed anyone," had just as valid ground for his hope of heaven as has the best man here today who is out of Christ. He was a moralist after his fashion,—after the custom he had adopted, and you after yours. If I were called to stand by your coffin, I should minister as tenderly as I know how, to the living; but if you died as a moralist and not as a confessor of the Lord Jesus Christ, I must, as to the hereafter, be silent concerning the dead. But I will say now what I would not say then, that, dying out of Christ, so surely as the Word of God is true, you are lost! Morality, in and of itself alone considered, has absolutely nothing to do with your salvation. Saved by Jesus Christ alone.

If I mistake not, this discourse has made to appear in clear light, what is religion and what is morality, the relation of these two to each other, to God, and to man. As to their relation to man, though you may forget the processes of this discourse—very likely will—I would like to have remain in your mind and ring in the chambers of your soul, through your life henceforth and upon your dying bed, this: that the religion of the Lord Jesus Christ has everything to do with your salvation, and that your mere morality, as apart from religion, has nothing to do with it. Religion everything: morality nothing.

My hearers, may I get pretty close to you? Are you religious in the sense here intended—pious and moral? If you are, thank God that your relations are constituted aright with Him. Let your piety inspire your morality and your morality illumine your piety. If you are not thus religious, but only moral, let me say to you dear man, dear woman, as you value your present highest good and your future eternal well-being, it is squarely up to you to decide—and you ought to decide it *now*, this very moment—the question of your right relations to God through Jesus Christ, your and my Saviour. Will you do it?—will you?

"Behold, now is the accepted time; behold, now is the day of salvation"—"today, if ye will hear His voice."

* * *

The claim is being made today that "The pulpit has lost its power." This may be true in many cases, but it is only true where the evangelical and evangelistic preacher of the gospel of the blessed Son of God ringing out in tones of authority against, when souls were shaken with the sense of their guilt before God and turned to a Saviour for redemption, has given place to the popular lecturer and pulpit entertainer.—*West. Recorder*.

The Joy of the Lord

That my joy might be in you, and that your joy might be full.—John 15:11.

BY J. K. JOWETT, D.D., LONDON.



It is an extraordinary thing that our Lord should speak of His joy in the dark season through which He was passing. The circumstances were most oppressive. Antagonisms were blazing with fiercest enmity. Hatreds had deepened into black passions of the midnight. Malicious nets were being woven around Him. Calvary was only a stone's throw away, and on the morrow the grim cross would be on the hill! It was a very wilderness of stern surroundings. And yet the Master quietly spoke about His joy, an inward joy which these outer things could not disturb. His joy was like a well in the inner keep of a castle when all the streams of the country-side are locked in the bondage of frost. It was like the light and the fire in a cottage, quietly shining and burning while the tempest rages outside. It was a joy that was victorious over the unfriendly world.

And this inner joy has always been one of the distinctions of the triumphant saints. They have been self-possessed in the tumult. They have been radiant in the night. They have been hopefully quiet even when terrible things have shown their faces at the door. They have revealed a cheery mastery of rough and brutal circumstances. The privileged readers of "Men of the Knotted Heart" will remember that Grant was once at Ayr Station, and there was a little lad running up and down the platform, skipping and singing. A man was sweeping out the waiting-rooms, doing the most menial work about the place, and wanting an arm, and most ill-thriven looking. Grant said to him, "How much would it take to set you dancing and singing like that boy?" "No much, sir," he said, "for I'm singing inside me a' the time." And taking off his cap he lifted his face to the sky above. "Ay, sir," he said, "just that! In God's house for evermore my dwelling place shall be!" That is the victory of the saint—the inner joy which rises above the painful and crippling antagonisms of the world.

And what is this joy? It is much more than high spirits. High spirits often fail in the crisis. And it is much more than a happy temperament. Happy temperaments can be blown out like candles on a gusty night.

This joy arises from the deep secrets of spiritual satisfaction. It is the sense of health and wholesomeness when the soul lives and breathes in its native air. It is fellowship with the eternal springs. It is the assurance of allrightness in our relations with the eternal God. One gropes for all sorts of analogies to express the wealthy fact. It is the joy of the wedded union between the soul and the Lord. It is the interpassage of covenanted love. It is the interchange of sacred confidences. The soul has come to herself, and she has found herself in God, and all her springs are in him! "Have you water all the year round?" I said to a friend who had built a house in a somewhat droughty place. "Yes," he answered, "our wells are very deep!" And "there is a river the streams whereof shall make glad the city of God!" "Therefore will not we fear, though the mountains be shaken in the hearts of the seas!"

* * *

Nothing can be more certain than that literature reaches its supreme culmination in the fourteenth chapter of John. The test of great writings are three: simplicity, clearness and imagery, with the blending of the loftiest thinking and the most intense emotion. The contrast between this literature in the fourteenth chapter of John and the ordinary writing in the libraries is like the contrast as to power between the quaking of Mount Sinai at the giving of the eternal law, and the sputtering of fire crackers after a stump speech.—*Newell Dwight Hillis, D.D.*

* * *

The book of Job is one of the greatest things ever written by man: a noble book. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliations, soft and great as the summer midnight; as the world with its seas and stars—there is nothing written, I think, of equal literary merit—*Carlyle*.

Heavenly Citizenship

BY EDWIN WHITTIER CASWELL, MIDDLETOWN, DELAWARE.

We are fellow citizens with the saints. For our conversation (meaning citizenship) is in heaven. For He hath prepared for them a city.—Saint Paul.



WE have no continuing city in the present life, but are pilgrims journeying to the home land. A city implies a ruler. Christ is Lord of all in our New Jerusalem. His scepter of righteousness is over an infinite empire of endless cycles.

During the Master's earthly years, He had no place He could call home. One said to Him, "Master, where dwellest Thou?" Christ replied, "Come and see." Come and see Me by the shores of Galilee; come and see Me on the cross, in the sepulchre, on Olivet.

In this central city of God's wide universe, there must be law, as well as a ruler, the law of love, of justice, of righteousness, of liberty, for every living creature. Law is the will of the King in loving hearts. The general assembly of the church of the First Born in heaven will be a united, holy society of happy beings, who will be in blood, in friendships, in parentage, in atonality, in purpose, loyal to the throne and to each other.

But we know so little of the new citizenship that we can say, "Eye hath not seen nor ear heard the things God hath prepared for those who love Him." John gave us a few moving pictures of the city, but found it really indescribable in human language.

In our journey homeward through time, we are like Abraham, seeking Canaan. He went out, not knowing whither he went, but, like Enoch, walked with God. There was no trodden path, no blazed line, no trail. He walked as seeing the invisible hand leading him. He succeeded, for all the nations of the earth are blessed in him today. In our journey to the heavenly Canaan, we often find a trackless desert, an unpathed forest, an uncharted ocean. We walk by faith; we know He leadeth us. We voyage like Columbus over the main, towards the evergreen shore of a new world, or, like Luther, blaze a new trail through the forest of the Dark Ages, leading straight to the city of God.

In this life, we are called aliens, foreigners, strangers. Yonder, we are to be citizens, residents, dwellers in palaces, made beautiful by the infinite Builder. We are to share with the King on His throne, in His power, His glory and in the purity of His being. Here we are like "a bird with a broken wing;" there like angels with unwearied pinions. Here we are being fitted through suffering for the eternal weight of glory. Here we are laying up treasures for the unsearchable riches of unending ages. Here we have a little foretaste of the fruit of the trees growing upon the banks of the River of Life, which flows through our inheritance. This helps us to read our title clear in the deed which is signed with crimson blood, but yonder we shall behold the fields of living green, the crystal fountains, the ambrosial foliage surrounding our heavenly mansion, which is ours as much as the universe is God's.

What a wonderful moment in the life of an immortal when we are welcomed through the gates of the heavenly Jerusalem, and are given the freedom of the city of God. Paul had no doubts after He had been caught up into the suburbs of the city and had his conversation there for a little while. After that, he could say, "For we know that, if our earthly house be dissolved, we have a building of God, eternal and in the heavens." We who have not enjoyed such visions rest in the promises of Christ; we find comfort in reading our naturalization papers in the Word of God.

Rev. Augustus Hopkins Strong quotes Tennyson as saying, "Yes, it is true that there are moments when the flesh is nothing to me; when I feel and know the flesh to be the vision; God and the spiritual is the real; it belongs to me more than the hand and the foot. You may tell me that my hand and foot are only imaginary symbols of my existence—I could believe you; but you never, never can convince me that the I is not an eternal reality and that the spiritual is not the true and real part of me."

What an inspiration to mortals to know that the unseen city and eternal life are more real than the present life!

When the twilight of evening time hangs its shadows about the soul, we look upward for light. Listening, we hear the whispers of voices long silent, saying, "Come up higher." When the schoolday of life is nearly over, like children, we are anxious for the moment to come when we may hurry towards where the loved ones await us. Sometimes, we are excused in the early morning, while others go at manhood's noon, but all depart when the day is done.

When the station of threescore and ten is reached, the way appears more lonely; so many have gone, and the voices calling from the upper galleries are more distinct. We often feel we have been so long time away from home that we are anxious for the time when some angel will say, "The Master is come and calleth for thee." "He wants you to come home to His Father's house."

We could not better close this article than by giving a most beautiful illustration by Henry Ward Beecher, who said, "If a child had been born and spent all his life in the Mammoth Cave, how impossible would it be for him to comprehend the upper world! His parents might tell him of its life, and its light and beauty, and its sounds of joy; they might heap up the sand into mounds, and try to show him, by pointing to stalactites, how grass and flowers and trees grow out of the ground, till at length, with laborious thinking, the child would fancy he had gained a true idea of the unknown land. And yet, though he longed to behold it, when the day came that he was to go forth, it would be with regret for the familiar crystals, and the rock-hewn rooms, and the quiet that reigned therein. But when he came up, some May morning, with ten thousand birds singing in the trees, and the heavens bright, and blue, and full of sunlight, and the wind blowing softly through the young leaves, all a-glitter with dew, and the landscape stretching away green and beautiful to the horizon, with what rapture would he gaze about him, and see how poor were all the fancyings and the interpretations which were made within the cave, of the things which grew and lived without: and how would he wonder that he could have regretted to leave the silence and the dreary darkness of the old abode! So, when we emerge from this cave of earth into that land where spring growths are, and where it is summer, and not that miserable travesty which we call summer here, how shall we wonder that we could have clung so fondly to this dark and barren life.

"Beat on, then, oh heart, and yearn for dying. I have drunk at many a fountain, but thirst came again; I have fed at many a bounteous table, but hunger returned; I have seen many bright and lovely things, but, while I gazed, their lustre faded. There is nothing here that can give me rest; but when I behold Thee, O God, I shall be satisfied."

Mr. Beecher, in this wonderful description, realized that there, God shall wipe away all tears from our eyes; that there shall be no more death, neither sorrow nor crying, no more curse, no more night. There they shall see His face and be like Him, with His name in their foreheads. There they shall reign forever and ever, in what may be called the great Easter of Eternity, for then mortality will be swallowed up of life.

This body is my house—it is not I;
 Herein I sojourn till, in some far sky,
 I lease a fairer dwelling, built to last
 Till all the carpentry of time is past.
 When from my high place viewing this lone star,
 What shall I care where these poor timbers are?
 What though the crumbling walls turn dust and loam—
 I shall have left them for a larger home!
 What though the rafters break, the stanchions rot,
 When earth has dwindled to a glimmering spot!
 When thou, clay cottage, fallest, I'll immerse
 My long-cramped spirit in the universe,
 Through uncomputed silences of space
 I shall yearn upward to the leaning Face.
 The ancient heavens will roll aside for me,
 As Moses monarch'd the dividing sea,
 This body is my house—it is not I;
 Triumphant in this faith I live, and die.

Sidelights

WHERE THE PREACHER MAKES PRAYER FIRST

It means much where the preacher makes prayer of the first importance in his life. It means that he feels his helplessness with all the acquirement of his studies, education and talents. He feels that all these are useless without the divine blessing. He realizes that if God be not in his preaching, with special unction it is but sounding brass and tinkling cymbals.

Where the preacher makes prayer the first thing in his life he acquires passion for souls as he can not do otherwise, and that longing for souls is the chief lack of the ministry today. We have heard preachers say that they had rather preach than eat. That may be. They may enjoy preaching. They may be intoxicated with their own brilliancy and the compliment of their hearers, but do they enjoy it for privilege of getting men saved? Had they rather save souls or save their sermons? Are their sermons simply means for an end—the salvation of men—or are they efforts to exalt themselves and prove their talents. Where the preacher makes prayer the first thing in his life he will have special help from Heaven in winning souls and but little help or success without it. The apostles asked the church to choose seven laymen to administer the finances, that they would have more time to pray and minister the world. They put prayer first and the ministry of the word next. No wonder their word was with power—*Christian Witness*.

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TRUE RELIGION

True religion carries health and strength into the soul. It regulates all things; subordinates all things to their just positions; withdraws from men no faculty; ties up no power; extinguishes no instinct; imprisons no part of the mind, but only regulates and directs. Religion is only another word for the right use of a man's whole self, instead of a use that is wrong and ruinous. It puts men into connection with God; it brings them into harmonious relations to their fellow-men; it gives them directions for the achievement of duty; it opens to

them the coming world, and inspires them with ardent desires for it, it makes them love whatever is good, and abhor whatever is bad; it inspires reverence, obedience, and love toward God; it inculcates justice, mercy and benevolence toward men; it endows us with courage, with patience, with contentment; it commands industry, frugality, and hospitality; it enjoins honesty, truthfulness, unrightness, simplicity, and integrity; and that men, in their ignorance and weakness, may feel the importance of virtue and true piety, it reveals the immortality of man's nature, the glory of the heavenly state, and the sympathy of God with the struggles of human life; and above all, it sets before men, in a perfect pattern, the examples of Christ, who was tempted in all points like as we are, and yet without sin, teaching us both by precept and by His example to be like Him.
—H. W. Beecher.

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"THE OLD PATHS"

A writer in *The Christian Standard* pleads for a return to the "Old Paths." This is a time of declension. "Panaceas of all kinds are advanced by conventions, churches, individual ministers, laymen, statesmen and others, with the intent of bringing about the regeneration of society." He finds that there is a tendency to play instead of prayer, and to feasting instead of fasting. "There are more full stomachs than bended knees and broken hearts." He is not opposed to amusements and church suppers, but would not magnify these above spiritual exercises, and puts his thought into rhyme, as follows:

Don't have thy feet shod
By the cooking squad;
For the church's right hand
Is the praying band.

We need less pink tea
And more piety;
Less commotion,
More devotion.

Less ice cream freezers,
Raise more Ebenezers.
We need God's own Book
More than the cook book.

Less of "stews" and frets,
And more gospel nets—
They'll fetch less dinners,
But catch more sinners.

FIGHTING AGAINST RELIGION

It is told of one of our early American evangelists that in the course of an address he made the broad statement that all infidels are fools, and that he could prove it in any given case in ten minutes. A man in the audience asked if he might interrupt and remarked that he must take exception to the statement, since he was himself an infidel and thought he was no fool. The preacher looked him over rather curiously and said, "So you are an infidel? Will you tell me just how much of an infidel?" "Certainly, sir; I deny that there is anything at all in religion." "Nothing at all in religion? Are you willing to go on record as saying that?" "Go on record?" the infidel replied, "Why, I have been writing and lecturing against religion for these twenty years." The evangelist glanced at his watch and said, "Well, I said I could prove an infidel a fool in ten minutes, and I have seven minutes left. 'Ill leave it to the audience if a man isn't a fool to write and lecture for twenty years against a thing that has nothing whatever in it!" There was more than a sharp retort here. There is the exposure of the infidel's recognition that Christianity represents something that he must fight,—for it condemns him.—*C. B. McAfee, in "The Growing Church."*

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WHAT COMFORTED HIM

A faithful preacher was lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would preserve him to them. In doing so, they made mention of his tender watchfulness in feeding the lambs of the flock, making use of the expression, "Lord, thou knowest how he loves thee." At this the sick man turned to them and said, "Ah, children, do not pray thus! When Mary and Martha sent to Jesus, their message was not: 'Lord he who loveth thee,' but 'Lord, he whom thou lovest is sick.' It is not my imperfect love to Him which comforts me, but His perfect love for me."

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DEVOTION REWARDED

A town in Ohio with less than a thousand inhabitants had two small Sunday-schools. A humble, modest grocer was chosen superintendent of one of the two. He found sixty on his roll. He was too modest to pray in public. He had no ex-

perience in religious work. He said to himself: "Suppose it was groceries!"

He read the little bit of literature about the work he could get; he started out from door to door as he could find opportunity without neglecting his little business. He enrolled 750 in his school, drawing on all the country round about; 225 were converted; 550 signed the pledge; the saloons were driven out; a new church costing nearly \$20,000 was built. He went alone at the start; he soon had a bee hive filled with workers buzzing for a chance—*Jay Benson Hamilton.*

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THREE KINDS OF GIVERS

There are three kinds of givers—the flint, the sponge and the honey comb. It takes a blow of steel to get anything out of a flint, and then it is often a vicious snap: The sponge must be squeezed, and even then will not yield all it has absorbed. The honey comb is but the frail cover for a store of sweetness, and for the smallest puncture, it yields its sweetness.

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BURDEN-BEARING

When burdens are given us to bear, it is well that we search diligently to find the best way of bearing them. A log of wood carried at arm's length will soon prove too much for us—we must sink under its weight; we can not go on with it. But grasped firmly, and carried upon the shoulder, we walk easily, and may bear it a long way without even staggering. There are those who carry their burdens in such a way that all the harsh surfaces, rough edges, and sharp corners seem to protrude themselves quite beyond the province of the bearer, and to be always hurting his neighbors. Beware lest the burden which we might have kept to ourselves mar the happiness of another's life! Our neighbor has his own load—let us not add to it the weight of our own. Of hard things in this life there are many, and each one of us must have his share of them. We should walk under them bravely, manfully, but never alone. One arm is ever stretched out to help which we need not fear to weary—one ear is ever listening to hear our tale of woe. Where the telling of it will do no harm, no good, one blessed voice is ever saying to us, if we will but hear it, "Fear not, for I am with thee."

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D., INDIANOLA, NEBRASKA.

August brings much of nature to maturity, in the revolving seasons. Seeds are ripening. Even if the body of man feels the heat and his strength droops; yet his spiritual thought ought to ripen, ready for the reproducing of his vitality in the months to come. Those enjoying vacation leisure may gladly think.

"EAT THIS ROLL"

EZEKIEL 3:1-15

Eating attracts. Some Churches cannot run their business or their worship successfully without "eats." It is pleasant to eat good cooking. The mind revels in knowledge, well served. The soul may feast upon the love and truth and service, offered by opportunity.

The ancient book was in the form of a roll or scroll, wound upon a wooden core. In this case it was merely the parchment. The eating represented learning what was in it. It was a Jewish idiom. Jesus said they must eat His flesh to live. "I am the Bread of Life." (John 6:35.) Some teachers only think they know. Ezekiel must make sure he knew what he was going to teach his people.

God gave the scroll, for He is the source of all true knowledge. Jesus said, "I am the Truth." God gives us the power to know, by breathing something of His own life into our being. Truth is more than science; for nature is an allegory. We have our part in learning. "Eat this roll." We are to study. We are to investigate nature and history. Thus man found electricity and learned to fly. The roll was not a tempting bite, but Ezekiel had to obey against his tastes. So it is that God's will is often against our inclinations. Obedience is taught in the army, and should be in the home and in the school. This is vital to true character and success. The Roll represents God's Word, the Bible, and God's will revealed in any other way. Millions feed upon the Bible and rejoice in it more than in honey. (Ps. 10:19.) It is more to the hungry soul than coffee and rolls to the bread line at midnight in New York City. (Ps. 119:103.) We are not to keep it for ourselves alone. Give the truth to others. "Speak with my words unto them." As we send corn and wheat to those starving in China, so we are sending the Bread of Life to the perishing millions of heathen nations. The will of God may seem strange, but it is always best.

GIDEON'S MIGHT

JUDGES 6:11-27

Since the signing of the armistice, November 11, 1918, the world has been even more distracted than during the war. Alas for the Christmas spirit of goodwill! It was thus in Palestine in the days of Gideon; and his country was the Belgium. His might is ours; and the only hope of earth.

Gideon was the son of Joash the Abiezrite. He protested, "Wherewith shall I save Israel? Behold my family is the poorest in Manasseh, and I am the least in my father's house." The Midianites were as grasshoppers, and no food was left in the land. Gideon's might was not his own, but God's. "Surely I will be with thee; and thou shalt smite the Midianites as one man."

Gideon was the right kind of a man for God to use. He was humble. He was a mighty man of valor even before winepress. He was hospitable. He killed a kid and made a cake for the angel visitor. He built an altar, "Jehovah Shalom." He cut down the groves of Baal, a worthy son of his father, who said, "If Baal be a god let him contend for himself." He asked a sign of God, and trusted Him. He obeyed God in cutting down the army from 32,000 to 10,000, and then to 300. He used strategy. He had the right spirit and had the courage of his convictions; so that he was a mighty man of valor even before he had proved it to the world. Zeal is more than size, in armies or in the Church. God often permits misfortune to rouse MEN. It is a test, an opportunity, and a trust. Oneness with God is undoubted success.

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GOD'S CHALLENGE

EZRA 1:1-11

As we listen to the discord and strife and confusion of the world, what do we hear? Not so much Bolshevism and anarchy and human sin, but *God's Challenge*. "Who is there among you of all God's people?"

Cyrus of Persia, 2500 years ago, not even a Jew, makes a challenge worthy of the most zealous disciple of Jesus Christ. So it was with Melchizedek in the days of Abraham. God chooses whom he will from any nation, and touches the heart; and a Zulu whose heart God has touched is better than an unbelieving professor in an American university. Again God can and does use anyone He wishes.

Cyrus challenged God's people, when it was dark in Jerusalem. Only a few responded, but there were two hundred singers and the spirit of the refugees was kept at a high pitch; and the reconstruction was made. "We are living, we are dwelling in a grand and awful time, in an age on ages telling, to be living is sublime." Only 50,000 responded to the appeal of Cyrus; but today we are countless millions to whom God appeals. The destruction of Belgium and Poland and Armenia was infinitely worse than that of Jerusalem in the days of Ezra; and God's challenge to help in the reconstruction of the nations echoed and re-echoed round and round the world. When millions were starving in Europe and China, again God called through his agents, "Who is there among you of all God's people?"

For over a century the Church of Christ has been echoing the challenge of God's people? The heathen peoples bowing down to idols of wood and stone, lead them into the light of the world. Many thousands have taken their lives into their hands and have gone to these needy lands; and the friends at home have done little to make their work secure, that they should not die in vain. Who is there among you of all God's people, let him lend a hand. "His God be with him."

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THE HABIT OF IMMORTALITY

JOHN 11:40-46.

Let us look at the water-mark in our text, of the prayer of Jesus. It was His consciousness of the presence of the Father, typified by David in Psalm 139. The same is felt in the way Jesus spoke to the Father in His long prayer in the Upper Room (John 17). Jesus lived as a mortal. He ate, slept, rested. He thought, spoke, acted like us, yet far above us, as our ideals, as an immortal. We should live, not as mere animals, but as immortals, as Jesus lived.

Three truths make one glorious rainbow. We are immortals, conscious of God, and living in Him. Jesus exemplified this perfectly. Jesus did not try to prove immortality, He took it for granted. He lived it. This is not merely immortality after death, but *now*. The spirit shines through life, as the life does through the body. We are to utilize the material, but live up to our possibilities. If this were not true, life would be a hideous injustice, as the death of Jesus proves. Read "The Source" by Henry Van Dyke. The consciousness of God in our immortality beautifies life. Get the habit, not the habitat merely. It moulds character and shapes destiny. We are fashioned by the spirit, either of the underworld or of the upperworld. The spirit we select grows upon us. Get the habit. Lyman Abbot has said:—"I have never doubted God. He was always near. It was the habit of my mind. My chief interest always was in personalities. We live in two worlds. I am an invisible being in company with invisible beings." Many today are not realizing this glorious privilege. The Disciples were grossly material until Pentecost. Then the Spirit of God made them radiant, opened their eyes, loosed their tongues, transformed their ambitions, gave the power divine. This is the resurrection of the soul. Do the will of God as you know it. Put your whole life into doing your duty; and you will find it the best investment possible. You will see the hand of God in nature and in Providence. Life will have new values, and the end of your mortality will be the beginning of a new era of your immortality.

* * *

The Friendship of Christ

Even our human friendships we prize as the dearest things on earth. They are more precious than rarest gems. We would lose everything else we have rather than give them up. Life without friendships would be empty and lonely. Yet the best earthly friendships are but little fragments of the friendship of Christ. It is perfect. Its touch is always gentle and full of healing. Its help is always wise. Its tenderness is like the warmth of a heavenly summer. If we have the friendship of Christ, we cannot be utterly bereft, though all human friends be taken away. To be Christ's friend is to be God's child, with all a child's privilege. This is one essential in being a Christian.

September is the get-together month for the Churches. The intense heat is past, with its necessary relaxation; and now the cooler air and the opening schools and the ever-present demands challenge us to brace up, for another season of higher service. Jesus Christ walks abroad in Christian lands, His words echoing in all the Churches, "*Follow Me.*"

THE WATERPOTS

JOHN 2:1-11

The first recorded miracle of Jesus was at Cana of Galilee; and it is as precious to us as it was to the "Master of Ceremonies" and to Mary. Probably Mary was a close friend or even a relative of the "contracting parties." Jesus and His disciples were bidden. Perhaps more came than were expected, or perhaps they were more thirsty. The wine was all used. It was embarrassing. Mary called the attention of Jesus to the fact. His answer implied that Mary had no authority over Him. He called her "Woman," not "Mother of God." He then turned to the servants and told them to fill the waterpots with water. He did the rest.

Man's lack is God's opportunity. Our failures are possible success for Him. When man is side-tracked, that is our opportunity to bring him to Christ, to be put on the main line. The miracle was an answer to Prayer. He hears our prayer for our needs, if not for all wants. It was an answer to the obedience of the servants. They could fill the pots with water; but that was all that Jesus asked. We can merely fill the waterpots of life with the water of human effort. God does the rest. The A. M. A. found and educated two girls among the three millions Mt. Whites; and they became Christians, and teachers. We can educate; and God does the rest.

Is your heart-life empty? Fill the waterpots with the water of your best thought and effort; and God will fill with His grace. Is your soul empty? Fill it with the best you can do in the study of the Bible and in prayer, in worship and in the sacrament. God will turn the water to the wine of His life. Obey what you know, and live in the spirit of Christ; and God will do the rest. There may be no outward change; but the grace is felt, and the soul lives in rapture. Sixty gallons of wine! How abundant is the grace of God! The best is always last in such a life, richer, nobler.

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Talk about the questions of time; there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people.—*William E. Gladstone.*

RADIUM

I JOHN 1:1-10

Human life on earth is mingled light and darkness, as symbolized by day and night. The darkness of Nature is good for us; and so is the darkness of trials and sorrows. But there is a darkness of sin; and from this God delivers us. Jesus is the Light of the World. He is called the Sun. To-day let us think of Him as *Radium*. "God is light and in Him is no darkness."

Radium belongs to the family of uranium, polonium, selenium; and it does not occur in the pure state. Its salts (sulphate, bromide, chloride) are whitish. Its light cannot be seen with the human eye, because its waves are too short. It is much like the X-rays. It was first discovered by Pierre Curie and his wife in their laboratory in Paris, experimenting with pitchblende, in 1899. Until 1913 Austria had the largest amount, but she prohibited its export. U. S. A. now has the largest amount, about two and a half ounces. Of this only one ounce is in use for therapeutic purposes. The most of the radium is now found in carnotite. It is scattered in England, Saxony, Bohemia, Texas and Colorado. Carnotite is a bright canary color.

"Against the darkness outer, God's light His likeness takes; and He from the mighty doubter the great believer makes." Yet Jesus was not recognized. Scientists find and exploit radium. The business of the Church is to discover Christ to men. Radium can melt its own weight of ice every hour and yet remain for years unchanged mechanically and chemically. Such is the eternity of God's love and grace. Radium has 90 per cent. alpha rays, which are stopped even by paper; 9 per cent. are beta rays stopped by copper; and 1 per cent. are gamma rays, which can be stopped by nothing. The beta rays burn like the red rays of sunlight; but the gamma rays are curative. It is more than ever in demand by the medical profession. It symbolizes the all-seeing Eye, which regards in love as well as in judgment. Water may be charged by induced radioactivity; and so we may receive the very life of Christ, for influence. Prometheus was punished for his

irreverence. Radium burns those that are careless; and profanity sears the conscience. God's light enters every department of human life.

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HUMAN HARPS

REV. 14:1-5; 15, 2

Some are not much interested in the things of heaven. To carry harps about all the time does not appeal to them. The fact is that every one of us carries about with us a harp of 3,000 strings, the auditory nerves of the ear. Without this we would be deaf. Evidently God loves harmony. There is a "music of the spheres." "God is the author and not man. He laid the keynote of all harmonies; He planned all perfect combinations; and He made us so that we could hear and understand." (Brainard.)

God made man for harmony, by the construction of the ear. We see it in the wonderful influence of music upon man. Some one has said, "If I might make the songs of a nation, I care not who might make its laws." Laws appeal to the reason and the conscience; music, to the vitalizing powers. "Of all the arts, great music is the art to raise the soul above all earthly storms." (Leland.)

God has filled nature with harmony. Carlyle said, "See deep enough and you see musically." "There's music in the sighing of the reed." (Byron) Listen to the song birds, the human vocal chords, which breathe the spirit of man-soul.

This material music of air waves is a symbol of music of the heart, of the soul. By nature we have discords within; but Jesus Christ can recreate and retune the soul of man, giving the "Joy unspeakable." Mendelssohn once entered a cathedral and heard the old organist playing on the great pipe organ. He asked, "Let me try." The organist at first refused. Then he listened in wonder, and exclaimed, "Who are you?" "Just think! I almost kept Mendelssohn from playing my organ!" Many are today keeping Jesus Christ from playing upon their soul. Let Him try.

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"TRUMPETS AND CORNETS"

PSALM 98

An orchestra in Church is no modern thing. Read up the Temple Orchestra. There is an old German legend that when God drove man out of Eden two angels asked leave to go and comfort him. They were Music and Hope. "Something sweet still left." The Church has a

right to the best; and the oratorios are still the best of earth's music.

Some do not know its joys. Others have lost the harmony. Read "The Lost Chord." Music is more than joy and hope. It is educative and uplifting. Coarseness is mellowed and polished. It calls forth the finer sensibilities. Study David as he played on his harp before demented Saul.

We ought to praise God with our music. "Make a joyful noise unto Jehovah. * * * Sing praise with sound of trumpet and cornet." It should be the outward expression of our love for Him and our gratitude to Him. Many sing hymns in Church and think mainly of the music. God regards the heart. Some star singers make discord before God. Often the Mother's lullaby, as she bends in love over her babe, is in God's ear better than much of the most artistic efforts of a prima donna.

As Jesus stilled the storm on the Sea of Galilee, so He brings harmony into our soul, that we may cheer others, and lead them to the divine author of melody divine for them. In Him we may make our words and acts a part of Christ's own melodies. If our best efforts result in some discords, He "takes the will for the deed." He gradually enables us to perfect our ideals, and "make all our life one sweet song." "I ask, O Lord, that from my life may flow some gladsome music to reach the weary ear of struggling men."

* * *

A prominent Christian physician of London, Dr. H. F. Schofield, relates the following incident:

"Some time ago I placed a trained nurse with a patient. The patient was a young girl who had met with a most deplorable accident, which would probably render it necessary for her nevermore to mix in the world, but to spend the rest of her days in suffering. The nurse came to me after two weeks and said: 'A fortnight ago I was an agnostic, but I am not one now. When I was a little child I used to believe, but I became skeptical, and for a long time I have not thought much about religious matters, but I can now say that I have become a true believer.' I said 'That is good news. How did it come about?' She replied: 'It is your patient. I have seen a really satisfied girl, and I could not stand it. I thought, if Christ can satisfy her, He will satisfy me.'"

Editorial

The Importance of the Incidental in Human Life



OW and then the thought comes to most men that after all their efforts, their lives, have been little better than a down-right failure.

We cannot say that this feeling is more prevalent today than ever before, but we are sure of this, that it is common and distressing enough among men at the present time. And perhaps we are safe in saying that in the majority of cases, where men have reached not far beyond middle life, the conviction of failure is the cloud that is hanging over them. The trouble, of course, is the wide distance between their ideals and their achievements. But not less is it a misfortune when one has no ideals that are beyond one's attainments; one is then a decadent.

But this is not exactly what we started to say; our purpose rather was to speak a word of encouragement especially to Christian people. That is, we wish to show that the most important things that men do are oftener than otherwise incidental to their life work, and that incidentals are wrongly estimated and often overlooked.

Here is a man, for illustration, who invested his money a few years ago in a manufacturing industry. On taking account of stock last January, after his several years of hard work and perpetual anxiety, he found that he had no more money than he had when he made his investment; perhaps he has less. His main purpose, which was to increase his fortune by investment and industry, is a financial failure, but incidentally he may have accomplished something of real merit. By his toil and diligence he at least has increased in some manly grace, strength, or virtue, thus "proving his right to live;" and such achievement perhaps is far better than an increase of his fortune.

But this man not only has increased in manly virtue, but incidentally he has given bread to those who have worked for him; he has provided for them homes in which to live; he has put them in the way of educating their children; he has helped to keep and bring them up to be honest and useful citizens. Is not all this something worth the while, though he has failed to make money? Indeed, may not this incidental work, of the two, be better in the sight of heaven, than the making of money?

The farmer sows his seed, cares for his crops the season through, but finds year after year that he must sell his produce for prices that leave scarcely a dollar more than he had when these years of "ruinous prices" began. But still his life has been marked with usefulness; his family of children has been carried through those years, and a large number of people have been fed who would have starved except for his crops and those of other farmers.

It is the same the world over; in the shop, the store, the office, there are hundreds of men who have had during the past four or five years, no pecuniary increase whatever; they have had higher wages, but rents and other expenses have also increased; they are poorer in money now than they were five years ago, but incidentally somebody has been helped by their industry. Is there nothing in all this to be passed to their credit?

Or take a simpler illustration. Here is a man who leaves his home for his place of business. He walks, perhaps, only a square out of his way to do a kind deed or speak an encouraging word. In doing this he simply follows a good impulse and soon forgets what he has done. But that deed or word in the courts of heaven may be adjudged as more meritorious than his whole day's work in his store or office.

Is there not a liability among good people of thinking that some one is especially righteous and religious only when one is in the church on the Sabbath day? But may it not turn out that the most important and commendable Christian work is not done in the church at all, but on the street or in the home, and when one had least expected commendation for the doing of it?

It is not always the sermon upon which much labor has been expended, as

every preacher learns sooner or later, but often is some wayside word or act of his that has the happiest results.

And the business or the professional man who, because it is right, maintains his integrity, however sharp and merciless may be the competitions and temptations that beset him, may be left to think that his conduct is deserving of no credit, and may check his neighbor when speaking of what he has done. But may not such manfulness and cleanness be as effective for good as many a sermon preached from the pulpit? The every day life on the street will reach some men where the sermon will fall short.

And in the family circle the father gives his kindly counsel; the mother, whose life is made up of toil, care, and pain, discharges the ordinary affairs of her home life, and offers her prayer morning and night; the sister throws the charm of her influence and love about her brother; the brother is kind and generous to his mother and sister; and neither one nor the other thinks of the question of merit. But is the merit any less because not spoken of or thought of? It is this tender and humble conduct, incidental in life's work and walk, that in far-reaching results may outweigh many fold some of the gigantic enterprises that have received the plaudits of the multitude. The crimes of the world are on the front page and in large type when the paper comes from the press, while the sanctified heroism and the Christian faith and works of those who are in the humble walks of life pass unmentioned; but God is keeping the record.

Mrs. Stowe, speaking of the majesty there is in the martyrdoms of life, exclaimed: "Talk of haircloth shirts, and scourgings, and sleeping on ashes as means of saintship! there is no need for them in our country. Let a woman once look at her domestic trials as her haircloth, her ashes, her scourges; let her accept them, rejoice in them, smile and be quiet, silent, patient, and loving under them, and the convent can teach her no more; she is a VICTORIOUS SAINT." And it is our thought that the names of such women, as well as the names of Mary, are on God's calendar. These women are mothers of our Lord. Is not that what Jesus meant when He said: "Behold my mother and my brethren! ? For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:40-50.

And these are the people whom we meet and pass every day, humble, and silent, but they have done much to keep religion alive in the world all through the centuries, since Christ was born, and will continue to keep it alive until He comes again.

And let this be kept in mind, that these people who are not making proclamations from house tops, but plodding their way along the common walks of life, honoring God every step of the way, are often true disciples without knowing it.

Very strikingly is the thought we have been trying to enforce, illustrated in the life of Jesus. The great mission for which He came into the world was to die on a cross and to provide an atonement for the penitent sinner. But throughout His active ministry He was constantly busy doing what may be called incidental or wayside work: healing the sick, restoring sight to the blind, and comforting the distressed. While all this was quite outside of the main purpose for which He came to the earth, yet its importance, especially in its influence on mankind, is scarcely less than his crucifixion on Calvary. Indeed, his life would lose to most men the greater part of its charm were this incidental service blotted from the sacred record.

May we again urge discouraged Christians, men and women who have been walking under the clouds or in the dark, and working much of the time at a venture; those whose lives in their accomplishment never have equalled their intention; who have come to the middle of life and are startled at the little they have done; who have reached old age with many feelings of discouragement and discontent because the thing aimed at is not reached; who utter their complaints that life has been a failure, that the years of promise have come and gone with nothing to show them; hush, hush, hush your complaints! And listen to these words the like of which never had been spoken by other lips than those of Christ:

Then shall the King say unto them on his right hand Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hun-

gered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee*? or thirsty and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

—Matthew 25:34-40

—L. T. T.

The Work of the Higher Critics



LAST month's issue contained an editorial on the danger of knowing too much. It was by way of illustration. The real point lay elsewhere, as will now be made plain; for what the pseudo-grammarians have done illustrates fairly well what the higher critics have done. The fields differ widely; but the foundations are similar, since each is the result of knowing too much, i. e., knowing things which are not so. Any one who knows what is not so, certainly knows too much. He knows what he ought to be rid of at the earliest possible moment. If that sort of knowledge is not too much knowledge, it is at least more knowledge than is good for its possessor to have. Only harm can come of it.

The first thing which the critics knew that was too much was the infallibility of the Massoretic Text. They never questioned that text or even subjected it to the test of a mild and gentle suspicion. They simply took it on faith, and their faith bordered on credulity. They assumed that it had been composed at a late date and composed after the fashion of our modern "parasitic literature," and that the fraud thus perpetrated had immediately become so sacrosanct that no change had ever been allowed to creep into its pages.

Now, this assumption presupposes some supernatural power on the part of the "redactors," since these imaginary editors not only had to, or did, erase themselves so completely that no trace of them managed to survive in Jewish tradition, but they also had to, or did, fool all the people, including the scribes whose task it was to transmit the text (note that fact), so effectively that no one of them ever would dare—or did dare, according to the critical point of view—to make any alteration in the pious forgery thus foisted upon them.

The Massoretic Text, however, is neither a forgery nor an infallible document. The "versions," or early translations of the Hebrew itself, show that; for they prove conclusively that the names of God have been extensively changed in the Pentateuch as it now appears in the Massoretic Hebrew and that other modifications, due, probably, to a revision made by the rabbis after the Septuagint was adopted as the Christian Bible, have been made at some time in the Hebrew one. The rabbis did not care to have their official text correspond too closely to the Greek version used by Christendom, and they appear to have "corrected" it accordingly.

The change of names had another cause. Baal was a general term originally, and it was freely used of God. When it became specific as the name of a heathen deity, its use for God was eliminated. Variant texts also used Elohim in some manuscripts and Yahveh in others. Confluent texts combine the two as "Lord God." The general result has been noted. As the names of God, however, formed the original basis of the entire higher critical theory, this discovery of the textual critics had the effect of knocking the bottom out of the theory. It did the work effectively, and Wellhausen himself had to admit that the names had become the "sore spot" in higher criticism. They had. They were bubonic, moreover, and fatal.

The second thing which the critics had as superfluous knowledge was the assumption that textual critics are a superfluity. Such critics have a well-established method of procedure, and their results command a certain amount of respect. Some of them, it is true, get over-bold and venture to rewrite an author now and then; but critics of that kind no longer receive the acceptance once accorded them, and that sort of thing is now discredited. Basic principles remain, and they will account for many a Pentateuchal difficulty in a natural and simple fashion.

The higher critics knew too much to permit Pentateuchal difficulties to be disposed of in any such fashion as that, so they proceeded to ignore the very existence to textual critics and all their ways. It mattered not—to them—that the work of the textual critics was a necessary preliminary to theirs, since no possible reliability could result from an uncertain text; and so they calmly devised new explanations of their own, assumed that their explanations were the only explanations tenable in the premises, and proceeded gaily on their way. Confident of their superior wisdom, they felt that their results were "assured" and they completed their task accordingly.

They did not perceive that they had been guilty of a flagrant case of "over-hasty generalization" and that their statements could not stand formulation as syllogisms. Any tyro in logic knows that a syllogism can have but three legs. If it has more, it is not worth the paper on which it is written. Their arguments, however, all have superfluous legs. One that I once took pains to analyze had eight or more in all, and it reminded me of the spider and the fly. I had no use for the critical parlor in consequence.

The third superfluity was that same confidence in their own superior judgment. It led them to assume that their methods were the only methods possible and that ancient Jewish mentalities must have operated accordingly. The question, "How would I have done?" became their guiding star, and it led them into a bog. No Hebrew prophet or lawyer ever did, as a matter of fact, conform strictly to their methods. He could not. His race mentality forbade it, and his training forbade it also. They did not realize either contingency.

Aryan mentalities, as a rule, think in straight lines or in angles. Semitic ones abhor straight lines and angles. They think in curves. Aryan minds desire a logical arrangement of ideas and a chronological arrangement of events. Semitic ones, unless they have been trained in an Aryan institution to do otherwise, prefer an arrangement that is not logical or chronological. They like to look at things in their general bearing upon one another so that they can apprehend their mutual relationships apart from time and logic. The higher critics were thus led to overestimate some things and underestimate others. They knew too much when they knew that their methods would fit the situation.

Knowing so much led them into the fourth superfluity; for they consistently ignored all the claims of historical perspective. This was the more remarkable, because it overlooked progress and change. The critics insisted on both in obtaining their results, but they made them fit into their way of looking at things! When you cut out all machinery, all printing, and all modern habits, your equation has a different solution. The ancient Jews or rather Hebrews had no notebooks. Their brains sufficed. They remembered things verbatim. They were trained from infancy to do so. We are trained not to do so. We insist upon ideas. They insist upon words, the original ones, and they get them. They still do it in their own schools.

Not realizing that fact and the related fact that individual style, in our sense of the word, was an impossibility for such men, the critics were led to embrace a fifth bit of superfluous knowledge—a contempt for tradition. Any man who belittles tradition knows precious little about orientals. Traditions are a part of their lives, and the chances are that those traditions are as reliable as the written histories of occidentals. They leave no door open for individual interpretation of events after they have transpired, and the conclusions of eyewitnesses are thus preserved. We all forget that.

It is an egregious blunder. There may be fantastic elements in the tradition, but they are apt to be original. Because they are original, they survive time and change. The conservatism of an oriental in preserving his ancestral traditions passes occidental comprehension; but it is a fact just the same, and it must be reckoned with. Transmission by tradition is amazingly reliable. It becomes unreliable only when changes in the language obscure meanings and confuse ideas. Misunderstandings may then follow, and error may creep in. Sometimes it is patent, because philology can furnish the key to original conceptions embodied in misinterpreted terms. The form still tends to persist. It is apt to be the content that suffers. When it does, revision is necessary; but no ordinary person can safely undertake it. Too much collateral knowledge is needed.

This peculiar trait of orientals—the Semites are such and no exception—renders the redactor theory untenable. If any sacred documents existed, they were too sacred to be tampered with. They could be consulted and quoted in making new documents for ordinary use; but they could not be rewritten, and they could not be superseded unless they were hopelessly lost. Certain men would be able to quote them verbatim, precisely as Mohammedan leaders can quote the Koran, and those men might attempt to replace a lost or destroyed document. Further than that they would not venture to go. Their religion forbade it. Their superstitious fears forbade it also, and transgression might be fatal. Eating the leavings of a chieftain's lunch has killed many a Maori. It is taboo.

Forged documents are therefore out of the question. The Bible could hardly be what the critics say it is and escape the accusation of being a forgery, however, since it plainly purports to be something quite different from what the critical theory demands. Just here comes in the sixth bit of superfluous knowledge; for if the critics know that the Bible is what they claim, they must proceed to explain how a fraud—that is what a forged document is, be it literary or otherwise—can be such a book! "The character of the Bible belies their claims," said a business man to me in speaking of the critics. It does.

This ought to be enough; but the most curious thing has yet to be mentioned. The critics proceed according to the "Canons of Criticism." They never dreamed that those canons themselves must face the "Canons of Validity." They were published in the *CHAMPION* in the September number, 1918, page 341, and they constitute a standing challenge to the whole company of higher critics. None of them have ever tried to meet that challenge, and it is a safe conjecture that none of them ever will. Their theory must face those canons or be discredited. It cannot face one of them and come off unscathed.

Now, the critics tried to do a thorough and scholarly job. They did; for is it not apparent that they made their blunder sevenfold and thus met the requirement of Scriptural perfection? Here are certainly seven well-defined and easily understood particulars in which the critics have overstepped the borders of safety in their reasonings and know too much. Deny any of them they cannot and remain accurate. The simple truth is clearly this. The critics were beguiled by a conjecture, which was but an *ignis fatuus*, into a departure from safe and sane reasoning. They became involved in a literary bog. The harder they work the deeper in they get. Is it the part of wisdom to listen when they say: "Come on in; the water's fine?"—*H. W. M.*

Is God the Author of Evil?



IN the exceedingly able article in the June *BIBLE CHAMPION*, "God As Revealed by Modern Natural Science," by Professor George McCready Price, among the topics discussed, beginning on page 247, is the above question. Three theories are considered, the first two philosophical, the third scriptural. According to the first, the Creator is "the deliberate and direct responsible cause of all the world's misery and sin." According to the second, that of biological evolution, "the present evils and innate selfishness of human nature are the survival of something still worse in the past, when such characteristics were the natural endowment, the outworking of principles implanted in nature long before man's existence. Sin and misery and evil are but 'the growing pains of the soul,' which we shall some day outgrow, racially and individually." This theory, as much as the first, makes God the author of evil. Of course both are rejected off hand. The third, drawn from the Bible, gives a "satisfactory explanation" which relieves God of the responsibility for evil. "Nothing is plainer in both the Bible and a rational philosophy than that God was in no wise responsible for the entrance of sin into the universe."

At a family worship the reading was the forty-fifth chapter of Isaiah, in which occur these words: "I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and *create evil*; I am the Lord of all these things."

Evidently some readjustment is needed here. No animadversion against the Professor's article is offered. It is all right in the sense in which it was intended. But as it stands it is obviously up against Isaiah xlv. 7, and our desire is to justify the Scripture statement.

There is an architect who, judging from the way his name now appears in the papers, stands at the tip-top of his profession in this country. His is a restless, inquiring mind, and theological questions have a fascination to him. He had for a near neighbor a Presbyterian Sunday-school superintendent, and the two—this was before the day of automobiles—often rode together upon the street cars between their suburban residence and the city. In their discussions the architect—in fact he wrote it in a letter to the superintendent—charged God with being the author of sin, and he backed it up by Isaiah xlv. 7, where God is affirmed to "create evil." The superintendent handed the letter over to his pastor for answer.

The trouble is that both architect and article proceed upon the commonly-made and easy assumption that "sin" and "evil" are synonymous terms. If they are synonymous, both are right; but the terms are not in all respects synonymous, and so both architect and article are in this case at fault. The difficulty is verbal, and proper discrimination will relieve it.

While it is true that all sin is evil, it is not true that all evil is sin. For instance, the war-time "flu" was an awful evil, but not one of its millions of victims was necessarily made a sinner thereby. Sin is always an infraction of moral law, wrong, wicked; there may be an evil which is no more than misadjustment to relationship or environment, and without moral character. Plenty of evil is sin, but not *all* evil is sin. Distinguish between things that differ.

In the Hebrew of Isaiah xlv. 7, the word rendered "evil" is *ra*, and it is used in the Old Testament some 6,210 times. It is translated by 44 different English words or expressions, and while it is translated "evil" 422 times, *it is never once translated "sin!"* The following will give some idea of its use:

- Gen. 19:19, "Lest some *evil* take me."
- Gen. 24:50, "Cannot speak unto them *bad* or good."
- Gen. 31:52, "Shall not pass over for *harm*."
- Gen. 41: 4, "The *ill* favored kine."
- Gen. 44:29, "Bring down my gray hairs with *sorrow*."
- Ex. 32:22, "They are set on *mischiefs*."
- Numb. 11:15, "Let me not see my *wretchedness*."
- Deut. 6:22, "Wonders great and *sore*."
- Judges 11:27, "Thou doest me *wrong* to war."
- Judges 15:3, "Though I do them a *displeasure*."
- I Sam. 10:19, "Out of all your *adversities*."
- Psa. 34:19, "Many are the *afflictions*."
- Psa. 141:5: "Prayer also shall be in their *calamities*."

Such are some of the uses of *ra*, and it will be seen to be a word of wide signification.

A glance at Isaiah xlv., the chapter preceding the one read at family worship, will show that the main subject is the prosperity which would attend the arms of Cyrus; and, as a result, reverses, calamities, i. e., "evil" natural, political, social, economic, would come upon the nations whom he subdued. God raised up Cyrus to inflict upon them the "evils" of military conquest in punishment of their idolatries and sins, and "that they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is none else. I form the light and create darkness: I make peace, and create evil [which is the opposite of peace, as the parallelism indicates]. I the Lord do all these things" (vs. 6, 7).

The Hebrew word, as is thus seen, denotes the "evils," afflictions, calamities, of outward estate; and while in a remote and secondary way, as other passages show, there may be added the idea of moral evil also, in connection with the actions of men, it can in no sense include moral evil as applied to God: The Scriptures nowhere give sanction to the monstrous proposition that God is the author of *sin*.

The exigences of a philosophical system may sometimes lead a good man far afield, as in the case of one who holds the Monist philosophy. The distinguished theologian, the Rev. Dr. Augustus H. Strong, who deservedly ranked high as former president of the Rochester Baptist Theological Seminary, has among his numerous productions a work entitled "Ethical Monism," in which he says: "He who ordained sin ordained also an atonement for sin, and a way of escape from it." And he further says: "This is also the view of Dr. R. W. Dale, in his well-known work on the Atonement. He, too, holds that Christ is responsible for human sin, because, as the Upholder and Life of all, he is naturally one with all men."

If the good Pacific coast Professor will, in the interest of discriminating accuracy, change, as no doubt he will gladly do, the word "evil" to "sin," his article and the contention of this editorial will so far be at one.—*W. H. B.*

Children and Church Going



*I*N *The Continent* was a decidedly worth-while article, "Men DO Go to Church—Why?" It was the result of a questionnaire sent to every male regular church attendant of his congregation by the pastor of the Huguenot Memorial Presbyterian Church, of Pelham Manor, N. Y. All responded except two, and these responses represented the business or profession of lawyer, publisher, banker, broker, college professor, college student, civil engineer, importer, mine owner, advertising manager, sales manager, buyer, bond salesman, and capitalist.

Time was when families—father, mother, and children old enough to go to church—were all found together in the pews at church. Beautiful sight! But how different now! Sunday-schools are for the most part held before the Sunday morning service, and at its conclusion children as a rule go away and do not stay to church. It is not uncommon to see about as many persons, if not more, in number going away after Sunday-school as are in the auditorium at the morning church service.

These Pelham Manor men who have come to full age evidently had their start in life and their discipline under the former regime, for nearly every one began his response with the confession that the strongest buttress to his faithfulness in church attendance lay in the fact that he had been brought up to go to church and had never known anything different. We seem to remember reading something to the effect that if you bring up a child in the way he should go, when he is old he will not depart from it. Would these men be habitual churchgoers were it not for their early training? Here are sentences from their responses: "As far back as I can remember I was taken to Sunday-school and church." "My chief and primary reason for attending church is habit. I was brought up to do so." "I cannot remember when I did not go to church." "It was but natural that church-going should be with me a matter of instinct, tradition, and breeding."

We heard the Chautauqua Bishop Vincent deliver a lecture on "That Boy," which we wished could be repeated in every community in this land. One of his statements was that "As between church and Sunday-school, if a child can go to but one, I would have him go to church rather than Sunday-school;" and he gave good, substantiating reasons therefor.

And going away after Sunday-school, what of the rest of the day? Do they "remember the Sabbath day to keep it holy?" Hardly.

And under the present style of home-going, are the children being thus brought up to be non-churchgoers? Are they forming the *habit* of non-church-going? If so, when will they become habitual churchgoers?

It must be confessed that the outlook for the future is not cheering. As the twig is bent the tree is inclined. Here is certainly a state of things that should lead all parents who wish the church and the spiritual interests of their children well, to most serious consideration, and to instant reformation if need be, in their conduct respecting their children and church-going.

David's Character Vindicated



THE Rabbah incident, 1 Chron. xx. 3, which was considered in the BIBLE CHAMPION last month, p. , where a fearful alleged atrocity was perpetrated—all under the direction of King David, for “even so dealt David with all the cities of the children of Ammon”—the character of that monarch was pushed again into the limelight. It was in that campaign that he committed the awful crime by which Uriah the Hittite, lost his life.

Nothing should be said to minimize in the least the heinousness of his offence but it must be allowed that the story of his sad lapse, and of his recovery as told in the fifty-first Psalm, has been helpful beyond the power of words to express to an untold multitude of God's falling and restored children. If God can make the wrath of man to praise Him (Ps. 76:10), He can make sins of his conspicuous servants of saving help to other and lesser transgressing saints.

It is true that from that day down unto the very present—doubtless will be so for all time to come—David's fall has “given great occasion to the enemies of God to blaspheme” (2 Sam. xii. 14), and it has been, is, and will be sneered, in derision: “A pretty specimen to be a man after God's own heart!” (Acts xiii. 22).

It is only fair to be reasonable and just, and it is certainly unfair to be otherwise. Let us get the events of David's career in chronological order, see the moral environment at each stage, and then judge.

Of the great outstanding characters of Jewish history, Samuel probably stands next to Moses. Be that as it may, Samuel “invented” David, so to speak; at least he was God's agent in finding, designating, training the young man for the kingship, and installing him in the office. Samuel was his spiritual and moral mentor. It is a simple fact that the record shows that David was exemplary and without reproach down till the death of Samuel. That balance, check, stimulus gone, environing evil influences got in their deteriorating work. While displaying great virtues of leadership, the downward course gradually went on. The ablest, shrewdest, trickiest military chieftan of that time, or perhaps of all Israel's history—General Joab—vaulted into the saddle, and while riding behind, betimes reached forward and held the reins, as at Rabbah. David forgot his sworn duties to his deceased friend Jonathan, and, worst of all, he neglected their national worship. Samuel was gone; the downward course continued; moral fibre and spiritual stamina weakened; until, in the matter of Bathsheba and her husband Uriah, he plunged into the lowest depths. How are the mighty fallen! How awful!

But hold!!

One of the good old Baptist fathers, back in early days in New York state, had a bucolic illustration which he was wont to use with a spiritual application, as circumstances called for. The difference between a sheep and a hog, he would say, is that when a sheep is excluded from the fold it will go around bleating its lamentations until it is readmitted, but when a hog is cast out of the pen it will go rooting around and try to upset the whole concern. David was a sheep.

Nathan, the prophet of God, came to the monarch with a bucolic illustration, the pathetic parable of the little ewe lamb (2 Sam. xii. 1-14). The piercing personal thrust, “Thou art the man,” showed the royal despoiler to himself, waked his conscience, and brought him to his knees in humblest penitence. Then came a repentance that was as thorough as the downfall had been great. As a record of contrition, confession, and recovery, his soul-portrayal of experiences in Psalm li. has never been surpassed. *His renewed character*—for, if we can depend upon the chronological data on the margin of our Bibles, he was yet a comparatively young man—*controlled the remainder of his life*, though he was hampered and harassed (xii. 10) by the consequences of his bad past. But from that time onward he was morally clean and irreproachable. As Prof. Willis J. Beecher says: “It is the *repentant David* whom the record mentions as the man after God's own heart.”

Who so base as not to give a repentant sinner another chance? “To the uttermost” God's saving grace extends. Doubtless the enemies of God will con-

tinue to blaspheme, but let all fair-minded people, Christian or non-Christian, put the facts of David's career in their proper chronological order and vindicate him with the just judgment that this disquisition shows to be his due.

Hardness



HERE is great need in these days of the revival of the heroic Christian spirit such as breathed in St. Paul's exhortation to Timothy, "Endure hardness as a good soldier of Jesus Christ."

Everywhere the Church is loudly calling for young men to come and fill the thinned and thinning ranks of the ministry and do the arduous work which must be done for a perishing world. Why not?

There was a young man, an only son, on whom a widowed mother and two sisters depended. He had just been graduated from the local high school, had by a competitive examination won a scholarship in Cornell whither he purposed to go, and then enter the legal profession. His prospects were certainly alluring. Walking in to church one Sunday morning from his little-farm home, arriving late he sat in a rear pew. The pastor preached with a view to making a "raise" for the Education Board of his denomination. He portrayed a vision of a suffering Christ and a needy world that was appealing, and he besought his young people to devote themselves to a Christian service that would help to meet the world's need.

Two or three days later the doorbell of the manse rang, and this young man was shown up to the pastor's study. Said he: "Mr.—, I have changed my mind. I am going to stay in our high school another year, study Greek and Latin so as to enter —— College, then go to the theological seminary and enter the ministry." The pastor exclaimed: "Oh, Will, that is too good to be true! Do you really mean it? What did that?" He replied: "Your sermon last Sunday." That was more than twenty-five years ago. The young man has made and is making good, very good. The vision of Jesus Christ as his Saviour has been his incentive and inspiration. Why not?

A giant in theology has just fallen, one whom the church can ill spare—Professor B. B. Warfield. He had intended to study law. It came out at the late Princeton commencement that some one asked him why he changed his mind, and his reply was: "I thought I could do more in the ministry for Him who did so much for me." Why not?

An octogenarian minister who has spent more than fifty years in the ministry, working much of the time against great odds, though nominally "retired," is still spending his waning strength in Christian service. Some one said to him: "Knowing what you do now and you had your life to live once more, would you so go over it again?" With flashing eye he exclaimed: "Go over it again? I would go over it all again, work for nothing and board myself if need should be, for Jesus Christ's sake!" If need be, why not?

It is reported that a missionary visited an English college seeking volunteers for a mission field in India. He assured them the work was easy, they would live in pleasant society, have good homes, and enjoy the services of plenty of servants. Not one offered to go. A little while later, another missionary came to the same school seeking men to go out to the Congo. The places that he wanted to fill were vacancies in the force caused by death, and he said bluntly to the students: "It will most likely mean death to you, too." Immediately six men offered themselves for the service! Why not?

A captain wanted a man for a most important but perilous undertaking. It would probably mean death. His men were drawn up in line. He explained the hazard, and asked that if there was a single man that would volunteer he should step forward a pace. Turning away his tear-filled eyes, when he looked again they all stood in line. "What!" he exclaimed; "Isn't there a man of you that dare go?" They all stood in line because every man had stepped forward a pace.

Pro Patria, pro Christo. But Christ is before country. Why not?

Encouraging



It is encouraging to present-day workers to learn the labors of others working along the same lines in the past, have been beneficially blest.

The *Bible Student* was first published by ministers in the Southern Presbyterian church, at Columbia, S. C. When it was taken over by and became the organ of the Bible League, under the secretaryship of Rev. Dr. D. S. Gregory and he became its editor, the name was changed to *Bible Student and Teacher*. Upon the death of Dr. Gregory and the election of Rev. Dr. Jay Benson Hamilton to the position it became the BIBLE CHAMPION.

A retired Canadian minister who says he is "well over eighty," writes to one of our staff:

"About forty years ago, I was much perplexed by the confident assertions and claims of the higher critics. I could not assent to their theories, but I could not reply successfully to them, and that caused me much worry. My trouble became acute when I purchased the Ninth Edition of the Encyclopaedia Britannica, which, as you know, was under the editorial guidance of the late William Robertson Smith, a scholarly man, but wholly under the spell of German criticism. Hence every Bible article in that Edition is tainted and corrupted by German rationalism.

"I came in contact, away back in the '80's I think, with 'The Bible Student' and found light and comfort. This was followed by 'The Bible Student and Teacher,' which thoroughly established me in the old orthodox faith and the old views of the Bible."

This brother, or father, is a great friend of BIBLE CHAMPION, since we are carrying on the same work in the same lines as the *Student*, and the *Student and Teacher*. We trust the same helpful blessings are being purveyed now as in those former years.

"The Decent of Man" and Man Himself



SOME theories die hard. Some refuse to die. And some die and come to life again like the legendary cat. Of the latter some appear to be dead, as some persons look at matters, which largely depends upon their point of view, while, to others looking from a different angle, they appear to be merely quiescent as if asleep. To such persons they never seem to be dead, even if others declare them to be so. The declaration is accordingly taken as a joke.

That sizes up the situation with regard to the "Monkey theory." Some scientists, who have followed the searching experiments of biologists for the past thirty years, are convinced that it is so dead that no one ought to mention it. On the other hand other scientists never seem to have heard of anything suggesting the demise of the theory, and they are very certain that they never have been invited to the funeral. They accordingly keep right on teaching it in their classrooms—this is a fact in some very prominent institutions—as if it were a generally accepted scientific doctrine in all well-regulated colleges and universities. To suggest otherwise is to be laughed at for your pains.

The new history by H. G. Wells proceeds on exactly that basis. The author takes the pithecanthropus seriously and develops his theme accordingly. History is a sort of evolution, and all that man needs to reach the top of his development is more knowledge. Mr. Wells thinks he can supply the need himself. He advocates now the abolition of the Hebrew Scriptures and the New Testament as inadequate and suggests a new Bible as the need of the times. He does not suggest an author for it, presumably because H. G. Wells has already blazed the way for the sort of book he has in mind.

Again, a scientific expedition is now on its way to the far east with the avowed purpose of searching for "the missing link." The leader is not over-confident that he will find it; but he is sure he is going to the right place to look for it and that if it is found at all it will be in that part of the ancient world. He

recognizes the uncertainty of prior claims and hopes to get an unquestionable specimen of pithecanthropic remains. To his mind, again, the "Monkey theory" is not dead but living and, possibly, capable of demonstration.

Whatever he may find matters little, in reality, because the body of man is not man himself. That part of him is an animal; but man himself is not an animal. A great gulf is fixed between him and an animal, and Evolution never has and never can span it. Each has a body made up of cells. Each possesses powers of locomotion and sensation. Each enjoys and suffers. Each is born, lives, and dies. But there the similarity ends. No animal has or can have personality, which is a distinct attribute of man. It makes him different from all the animals and infinitely superior to them. It furnishes him with spiritual powers and aspirations. It gives him the capacity for inductive reasoning. It enables him to plan, to will, and to do, rather than to depend upon the strongest impulse of the moment. It makes his actions moral and therefore right or wrong. It enables him to stand for righteousness and therefore to be virtuous. In short it justifies the assertion that man was made in the image of God.

Whatever may be thought of his body, then his spiritual element must still be accounted for, and Evolution breaks down utterly at that point. If his body is descended from an animal parent, his spirit is not so descended, and his spirit is what makes him man.—*H. W. M.*

Honest



HE Easton (Pa.) *Free Press* under date of May 20, announces the resignation of the Rev. Herbert M. Gesner, for the past seven years pastor of the First Presbyterian Church in that city.

Mr. Gesner was graduated from Princeton University in 1890, from a New York law school in 1892, from the Auburn theological seminary in the class of 1895, was ordained by the Albany Presbytery June 3, 1895, when he became pastor of the Second Presbyterian Church in Saratoga Springs (1895-1905), was pastor of a Presbyterian church in Atlantic City (1905-1913), and in 1913 became pastor at Easton.

Mr. Gesner resigned, not because of any dissension or disharmony in the congregation, nor because of a call to any other church, but solely because he had come into discord with doctrines of the Presbyterian Church and into accord with Unitarianism; and he therefore thought it his duty to leave the Presbyterian fold and ally himself with the program of the Unitarian denomination. This seems to us the manly, honorable, honest thing to do, and not to do so, seems to us unmanly, dishonorable, dishonest. Mr. Gesner can now preserve his own self-respect and retain the respect of other people who nevertheless regret his lapse.

Back about 1906 the Rev. Nelson Millard, D.D., the able and brilliant pastor of the First Presbyterian Church of Rochester, N. Y., had departed from the faith of the Presbyterian Church, as was evident when in a meeting of the Presbyterian ministerial association, quoting 1 John i. 7, "The blood of Jesus Christ, his Son, cleanseth us from all sin," with a deprecatory wave of his hand he said, "Nobody believes that sort of thing nowadays." The quick chorus of dissent showed that he stood quite alone in his misbelief. He did the manly, honorable, honest—shall we not say decent?—thing of peaceably withdrawing from the denomination with whose doctrines he had ceased to be in sympathy. About the same time the Rev. Algernon Crapsey, rector of an Episcopal church in that city, was vociferating his apostasy, denying in his sermons doctrines which Sunday by Sunday in the use of his church's ritual he averred he believed. Instead of quietly withdrawing from his denomination, he flouted the "powers that be," and he was brought to trial by the authorities of the church of which the boast used to be that it was "the roomiest church in America," and they cast him out.

Of course we understand perfectly well that there can be two opinions about the truth or error of a creed, but we do not understand that there can be two opinions about a man holding a position in a church when by that very fact he

affirms belief in a faith which by verbal or other denial he basely betrays. Such moral obliquity would be incredible were it not so common.

The article in our May issue, "How Modernism Works," shows (p. 195) how that unfaith debauches the moral sense. Gentlemen, the simplest principles of common honesty dictate an exode house-cleaning.

Masonic and other Fraternal Orders



WE wish to call special attention to a passage in the sermon entitled "Religion vs. Morality" by Dr. Bates, printed in this issue, where reference is made to Masonic and other Fraternities. We believe we have a clear and sufficient knowledge of Masonry, as well as of several other representative orders. And we have a high regard for Masonry, for all that it stands, and for a time were quite active on the floor in that body. Its prerequisites, its teachings, the Biblical amplifications, are all eminently commendable, and any man accepting them will become a better man, a better husband, and a better father. Nor is this all one might say for Masonry. But while we credit Masonry with all these lofty motives and laudable ambitions we yet unqualifiedly endorse what Dr. Bates says. The church, notwithstanding all its faults—and none know them better than ministers and those of us who are entrusted with its responsibilities and are at the centre of its affairs—is incomparably the best institution on God's footstool. It is His own. We affirm, without hesitation and with utmost emphasis, that the lodge cannot take the place of the church, nor can its moralities and its ethical teachings be substituted for the real religion—piety plus morality—of the Lord Jesus Christ. We, therefore, advise every lodge man to become, by a vital, regenerative, spiritual experience, a member of the church, and give it the loyal support and efficient service that are its due.—F. J. B.

What to Preach

The Auburn Theological Seminary has been soliciting messages from the pews. In last September *Seminary Record* occurs the following:

"The vice-president of one of Chicago's greatest banks makes some very timely suggestions when he says, 'I believe that Auburn Seminary can best fulfill its mission by so training its students that when they go out to preach the gospel they will be men who preach Jesus Christ and him crucified instead of filling their sermons with the by-products of German skepticism; who preach their beliefs and keep their doubts to themselves; who believe the Scriptures and expound them in their sermons instead of producing essays on current topics with a more or less appropriate Bible verse prefixed as a motto; who have no time to discuss the question whether Christianity is a failure because they are so busy trying to bring Christianity into the hearts and lives of their parishioners; who are sufficiently versed in present day problems to be able to apply the precepts of the gospel to the affairs of men of the twentieth century but who do not think that because we live in an age of machinery we need a different gospel from that once preached to the farmers and fishermen of Galilee; and, finally, who will so preach to their people as to convict men of sin and make them desire to reconcile themselves to God.'"

* * *

Rev. Dr. Heber Newton, a Protestant Episcopal rector of Philadelphia, at one time that church's strongest preacher in the city, gave a series of sermons on "Popular Doubts About Religion," over-emphasizing the doubts in his efforts to be fair, for he was a trusty orthodox preacher. One morning he found a note in a woman's hand, "They have taken away my Lord and I know not where to find Him." He promptly changed his presentation, and a few Sundays later had a note, "Then were the disciples glad when they saw the Lord!"

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